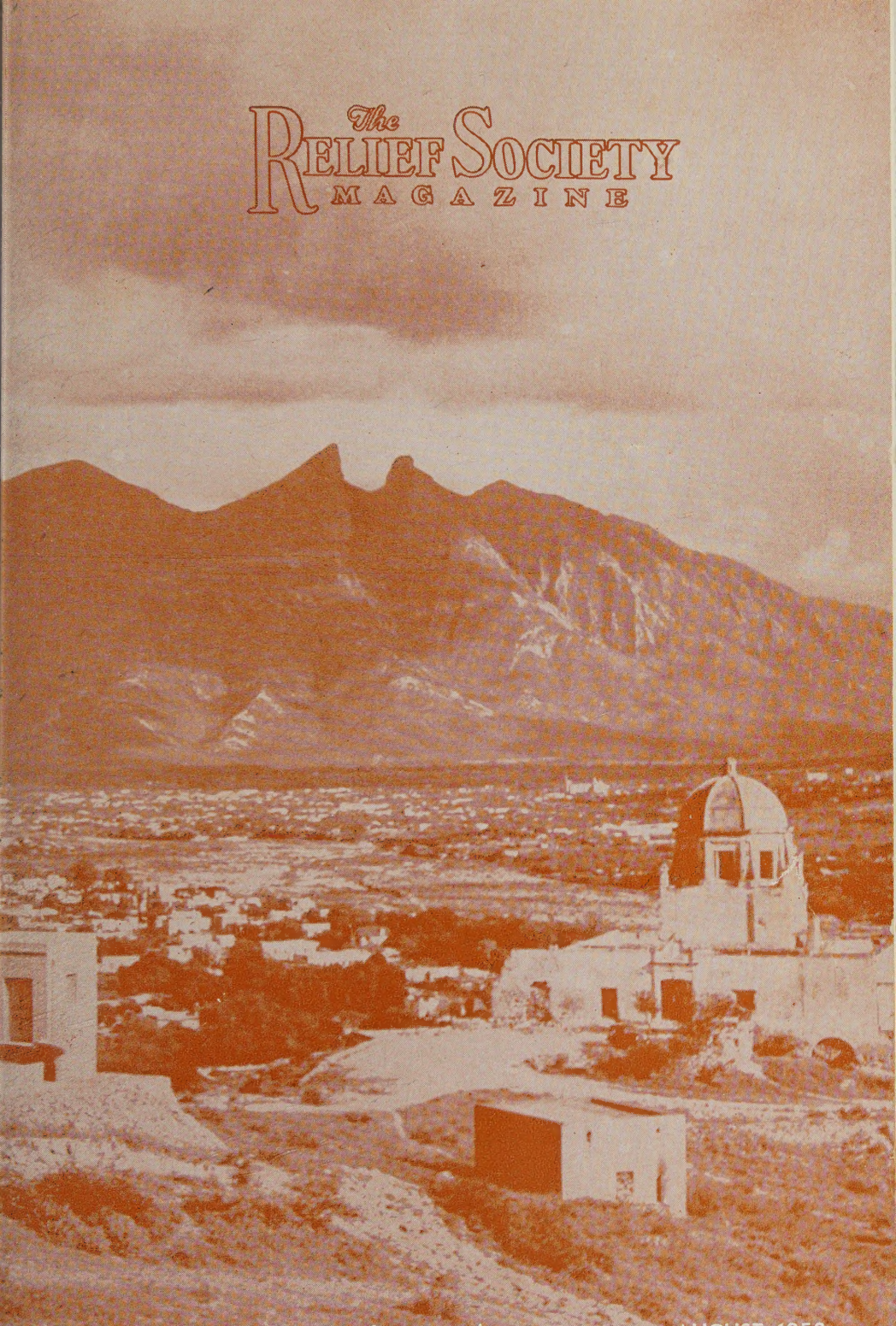
The Relief Society Magazine



L. 45 NO. 8

Lessons for November

AUGUST 1958

When Threshers Came

Alice Morrey Bailey

Such gloried days as this will soon be gone,
When caliopic whistles slit the dawn
In heralding the thresher's creeping roar
From farm to farm across the valley floor.
It takes its stand between the cone-shaped stacks,
The wagons wait with balls of twine and sacks,
The granary stands apart with empty bin,
And soon no shout will rise above the din.

Inside the kitchen bustling women vie
With neighbor women making cake and pie,
Preparing savory food and lengthened board
Against the inrush of the hungry horde,
For only these, the harvesters of wheat,
Can gorge the fabled way that threshers eat.

Red-kerchiefed men, swathed deep against the chaff,
Lean on their pitchforks, bandy word, and laugh.
The engine coughs and starts the oily belts,
The straw mound grows, the bundled grain stack melts,
The forkmen pitch with rhythm to the maw,
The carrier belches forth its plumes of straw,
The sackers catch the stream of kerneled gold,
The wagons shuttle forth to fill the hold.

This day is sliding down the historied trail
Of clumsy tools, with wind and scythe and flail,
Lost as turnstile's creaking, hour by hour,
Which measured out the sad-eyed horse's power.
Today a lone machine can harvest grain,
A lone and hungry man comes home again.

The Cover: View in Monterrey, Northern Mexico
Photograph submitted by Rhoda C. Taylor
Frontispiece: Field of Wheat
Luoma Photo
Cover Design by Evan Jensen

From Near and Far

Today the boat came in. At last *The Relief Society Magazines* have started coming. No matter that they are old, for each one is packed with uplifting words of strength and encouragement. Now for many happy hours of reading while I forget the frustrations, the primitiveness of life here, and the homesick feelings that sweep over me at times. Here, in a land without newspapers, television, or radio, how very welcome are the *Magazines*. I will read and treasure every word, then pass them on to a neighbor or friend who, I hope, will get joy from them also. After living six years in Nicaragua, and now here in Africa, I have come to appreciate all reminders of home.

—Thelma Pope
Mogadiscio, Somalia
East Africa

For many years I have received and enjoyed *The Relief Society Magazine*. Each month I feel as if the arrival of the *Magazine* is like a visit from an old and cherished friend. I enjoy the lessons, editorials, poems, and stories. The cover designs and frontispiece are always beautiful. In the March issue I especially enjoyed the Third Prize Story "Wee Pine Knot," by Edna H. Day. It gives such a clear picture of problems so many of us are facing, and gives a pleasant and worthwhile solution and outlook on life. I like her clear-cut and uncluttered style of writing.

—Mary Nuffer
Wendover, Utah

I have just received my June issue of *The Relief Society Magazine* and have read of the two women (in Kansas and Texas) who live so far away from Church. I live thirty-three miles from the Albany Branch in Georgia and have only been able to get to Church on Sunday. I have sometimes felt discouraged, but constantly pray for strength and guidance, and I enjoy the *Magazine* so much that it fills my heart with comfort.

—Mrs. Curtis Herring
Dawson, Georgia

The *Magazine* is the nicest gift I have ever received. It is very refreshing to read the sweet stories, when there is so much ugliness elsewhere. Thanks for all your efforts to give us a fine *Magazine*.

—Ruth Anne Hymas
Farmington, New Mexico

May I sum up what I think of *The Relief Society Magazine*? It is just *fabulous*, and to all who make it such, I extend my humble thanks.

—President John Vernon
Rawtenstall Branch
Liverpool, England

I think Christie Lund Coles' poem "Bird on an Orchard Bough," in the May *Magazine* (frontispiece) is exquisite. At a writer's club meeting in Provo in 1929, Professor Harrison R. Merrill spoke of Mrs. Coles as "the Sara Teasdale of Utah," and I agreed with him. They have the same appeal and delicate quality.

—Grace Ingles Frost
Provo, Utah

I would like to express my appreciation for the Relief Society literary contests. I feel they constitute a very important encouragement and contribution to the writers among us, and I feel it an honor to take part in them either as a contestant or as a reader of the prize-winning selections in the *Magazine*.

—Maryhale Woolsey
Salt Lake City, Utah

The General Board of Relief Society should be commended for publishing a *Magazine* whose pages are not cluttered up with advertisements. Those that are in the *Magazine* are placed so that they will not interfere with reading, and most of them have to do with themes or work connected with the Relief Society organization.

—Miss Anne Snow
Teasdale, Utah

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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The Temple in New Zealand

Wealtha S. Mendenhall

Member, General Board of Relief Society

. . . Shew me thy faith without thy works, and I will shew thee my faith by my works . . . faith without works is dead (James 2:18, 20).

THIS scripture is uppermost in the minds of all the faithful members of this great Church in those beautiful islands that lie anchored in the faraway South Pacific. It was through their combined efforts, sacrifice, and faith that they were able to feel the companionship of the spirit of our Heavenly Father and to receive the needed blessings from heaven to complete the temple of God in New Zealand, at the scheduled time.

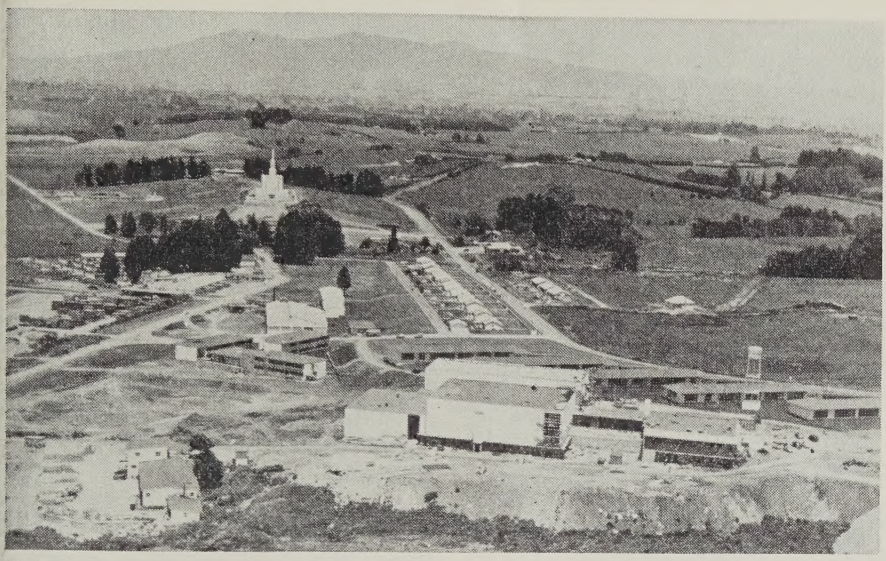
Brother Wendell B. Mendenhall and I arrived in New Zealand about one week after the banks of the beautiful Waikato River had overflowed, due to continued heavy rains. The work on the temple and college projects had been greatly retarded. A meeting was called on the third of March, and the work yet to be completed on the temple was itemized, along with the approximate number of hours it would take to do the work. It was found that there were not enough days left to complete the buildings at the scheduled time and that it would be necessary to work around the clock.

A meeting of all those working on the project was called that evening and future plans were then discussed. There were those with little faith who said, "It can't be done," but those faithful labor missionaries and members of the mission said, "I will shew thee my faith by my works, this is the work and house of the Lord, it will be completed!" At that meeting, which was also a family night, all the saints living on the grounds, about 500, gathered together, all knelt in prayer and thanked our Father in heaven for his blessings unto them and prayed for assistance, renewed energy, and health. These people were certain their prayers would be answered, and the next morning at daylight they were at work with happy hearts, singing as they went about their duties.

One morning about 2 A.M. we noticed lights near the temple on the highway and immediately went to investigate. There we found the cement crew mixing cement, and our labor missionaries, as well as some proselyting elders, actually running with wheelbarrows of cement to make a curb in order that the road crew could move in the next day. They were working by the light of a truck.

Lights were burning in the temple. There we found walls were being washed, the baptistry was being cleaned, those beautiful oxen were actually bronze again and looked as though they were proud of the fact. Wallpaper was still being hung, lights installed, and tile was being laid. It was really a beehive of activity in the wee hours of the morning, and on and on it went until just a very few minutes before the opening of the temple to the public at 10 A.M. in the morning of March 22, 1958.

We all rushed to our homes to dress for our assignment as guides



Ted Cannon

THE NEW ZEALAND TEMPLE AND SURROUNDING LANDSCAPE
Tuhekaramea, Near Hamilton

to take the tours through the temple. We then went back to Temple Hill, turned to look over the valley, and there we saw what had always been a two-way highway packed with automobiles three and four deep, all going in one direction. This was the sight as far as our eyes could see. The parking grounds were filled and people were standing in line several deep from the Bureau of Information, across the street to the corner, and to the back door of the temple. (We went in the back door and out of the front door.)

There was a guide for about every fifteen people at first, but on the days we had 10,000 visitors, or during the Easter week end when there were 30,000, there was a guide for about every fifty to one hundred visitors.

WHEN I saw this vast group of people not of our faith, flocking to the temple of their own free will and choice, it reminded me of the missionary days of Brother Mendenhall in that same area. He said that he had stood on the street corners in that city and talked night after night and hardly a person would stop to hear his message, and now, today, our hearts were full.

Guides were instructed not to discuss the gospel doctrines with their guests in the temple but let the spirit of their Heavenly Father talk to them, his children. They were given a lecture in the Bureau of Information Building concerning the gospel and what to expect to see on their tour of the temple, also they were given literature on the various rooms and they were advised to compare it with the poster in each room.

We were instructed on what to do in the temple, but what were we to do the half hour or the three hours we were standing in line? You

guessed it—we talked! But we talked of the project, our forest, the timber, the mill, the cement plant, the making of the cement blocks on the grounds for the buildings, and then how it was made and sent to other islands for use in chapels. We told them of the training and supervision of the local labor missionaries and of the farms. When a gospel question was asked, it was answered briefly, and then we inquired in turn as to the visitor's belief on the question. It was all very interesting.

A wonderful class of people visited the temple. There were tours of bankers, schoolteachers, Rotarians, Lions, Government officials, and others. They were all very pleased and actually elated over what they saw and the feeling they had while on the tour. One man, a banker, had tears rolling from his cheeks as he said, "I have never had this feeling before in my life. I wish with all my heart that everyone in the world could feel the way I do at this exact minute." He returned several times and became interested in the gospel. Many people returned and brought their friends. When some of the women came to the Celestial Room, they were overcome with its beauty, the delicate apricot walls and thick carpet, the deeply upholstered furniture in matching colors and in gold, the chandeliers with their many lights, and the draperies hanging in deep folds. They actually couldn't speak, but put their hands to their faces and said, "Oh, oh, oh," as they wept silently. They were also impressed with the words on the poster in that room. It read: "To live in the presence of God as a family unit is the reward for a righteous life." Many questions were asked about it after we were once again on the outside of the temple.

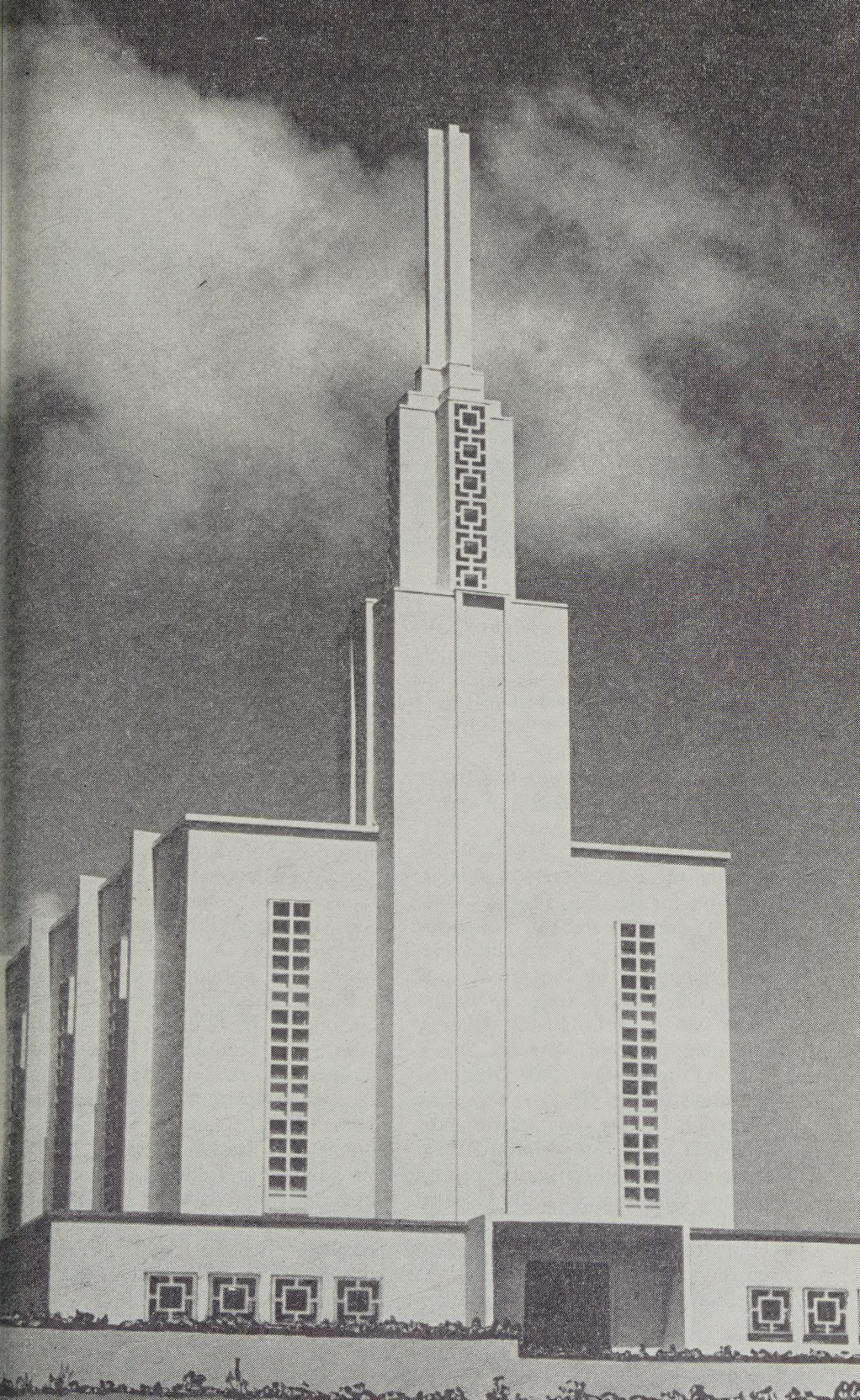
THE Baptismal Room, in which there was the huge font resting on the backs of twelve bronze oxen, symbolic of the Twelve Tribes of Israel, and the well-lighted mural of the baptizing of the Savior by John, was another highlight for our guests. In fact, it was very difficult to move the visitors on. This appeared to be something new to them, and it was a sight to behold.

The landscape gardening caused much comment. Brother Irvin T. Nelson, landscape architect from Temple Square, worked with the local young men and women. Each tree, shrub, and flower found just the right place to be planted on that rolling mass of green.

At night, the flood-lighting system was arranged to illuminate all the exterior from the ground to the top of the 157 foot bronze spire, which gave it a warm glow. From a short distance away, one could see this illuminated edifice reaching toward the canopy of heaven, and it appeared as though it were actually being extended from the heavens and standing in space. Many a heart beat rapidly, many a tear was shed, and there were many renewed determinations to live a better life at the unusual sight.

On April 13, 1958, the doors to the temple were closed forever to the public. One hundred twelve thousand and five hundred people had enjoyed the beauty and spirit

Photograph on opposite page, the Temple in New Zealand, by Ted Cannon.



GENERAL AUTHORITIES, MISSION OFFICERS, AND CHURCH BUILDING DEPARTMENT OFFICIALS AT THE DEDICATON OF THE NEW ZEALAND TEMPLE

Left to right: Elder and Mrs. Wendell B. Mendenhall; Elder and Mrs. Albert E. Rosenvall; Elder and Mrs. Marion G. Romney; President and Mrs. David O. McKay; standing back of President McKay, Elder Rulon H. Tingey; Elder and Mrs. Delbert L. Stapley; Elder and Mrs. Gordon B. Hinckley; Elder and Mrs. Ariel S. Ballif; Elder and Mrs. Edward O. Anderson.

of the five-story, seventy-five room edifice, a symbol of faith.

ON Sunday, April 20, 1958, at ten A.M. the doors were again open, this time for the dedicatory sessions. There were gathered at Tuhekaramea, near Hamilton, for this occasion, members of the Church of Jesus Christ of Latter-day Saints from America, the Pacific Islands, and many parts of New Zealand.

The Prophet, Seer, Revelator, and President of the Church, President David O. McKay, was present with his sweet wife, Sister McKay. Also present were Delbert L. Stapley and Marion G. Romney of the Council of the Twelve Apostles; Gordon B. Hinckley, Assistant to the Quorum of the Twelve Apostles; Zelph Y. Erekson, President of the Australian Mission; Thomas S. Bingham, released President, South Australian Mission; John O. Simonsen, recently appointed President of the South Australian Mission; Charles I. Sampson, President, Samoan Mission; Fred W. Stone, President, Tongan Mission; Ellis Vard Christensen, President, Tahitian Mission; Ariel S. Ballif, President, New Zealand Mission; E. L. Clissold, President, Oahu Stake, Honolulu, Hawaii, and member of the Church Pacific Board of Education; George R. Biesinger, Church Construction Supervisor in New Zealand; Irvin T. Nelson, Landscape Architect of Temple Square in Salt Lake City, Utah, and Landscape Architect for the New Zealand Temple and College grounds; Wendell B. Mendenhall, Chairman, Church Building Com-

mittee, and Chairman of the Church Pacific Board of Education; E. Albert Rosenvall, Temple President in New Zealand; Edward O. Anderson, Architect of the New Zealand Temple, all with their good wives; William E. Cole, Supervisor Polynesian Section, Genealogical Society; Rulon H. Tingey, traveling secretary; Ted Cannon of the *Deseret News*; Gordon C. Young, President, New Zealand Missionary Society; Charlotte Sheffield, Miss United States of America, and 143 returned New Zealand missionaries and their wives.

THERE were two dedicatory sessions a day for four days, one at 10 A.M. and one at 2:30 in the afternoon. The program for these sessions is shown at the bottom of this page.

The same songs were sung in every meeting, but by different choirs of the New Zealand Mission. There were five different soloists: Joan Pearse, Mary Thatcher, Grace Westlake, Mark Metekingi, and James Puriri, Jr. All sang with reverence and much feeling.

President David O. McKay offered the same dedicatory prayer at each session, it being a masterpiece. Even at the end of the last day we were finding beautiful thoughts with special meaning which we had not found before, but will be long remembered.

The first session was for the official group, mission presidencies, district presidencies, branch presidencies, and quorum presidencies and their wives. It was conducted by President David O. McKay, invocation by E. Albert Rosenvall; Region One Choir furnished the music. Speakers were Ariel S. Ballif, Wendell B. Mendenhall, and Marion G. Romney; the dedicatory prayer by President McKay; and the benediction by Rulon H. Tingey.

The second session was for temple builders, all Zion and labor missionaries and families; the third session was for the Australian saints, New Zealand proselyting missionaries, and New Zealand members of the Church; the fourth session included Samoan saints and Waikato District of the New Zealand Mission; the fifth session was held for the saints of the Tongan Mission and those from America; the sixth session was attended by seven of the New Zealand districts; the seventh was for members of nine New Zealand districts; and the eighth was a Maori session.

The choir for the second session was composed of temple builders and labor missionaries. It had re-

Singing	"The Morning Breaks"
Invocation	Elder
Singing	"Holiness Becomes the House of the Lord"
Remarks	Elder
Solo	"Bless This House"
Remarks	Elder
Remarks and Dedicatory Prayer	President David O. McKay
Hosanna Shout	Led by President David O. McKay and Elders
Singing	"Hosanna Anthem"
Benediction	Elder

ceived much publicity in New Zealand. The singers were by invitation guest artists at a musical talent night in Auckland, New Zealand. They also responded to the invitation to sing for the Queen Mother on her arrival in New Zealand and she personally spoke to them and thanked them for their beautiful singing. Still, when they sang at the dedication of the temple, they sang as I had never heard them sing before; their hearts and souls were full to overflowing, and when they sang the words "The house of the Lord is completed, may this offering by Him be accepted, Amen, Amen," their heads were high, but tears were streaming down their cheeks. They literally meant every word. It was by faith with works that they were able to complete the temple and to offer it unto him. One could plainly hear a pleading in their words and voices to accept of their offering—the temple.

At this session I saw in the choir a young Maori labor missionary who had worked on the temple. He had placed block upon block with great care, with gentleness, almost with reverence, grateful for the opportunity to help build the House of the Lord. I saw and heard this young man just before dedication, stand and bear his testimony. He said, "When I was working on the temple I little realized that I would be counted worthy to enter it after completion, though I have never done anything very wrong, but just felt I was not good enough. I was building for others," he said. He couldn't speak, he cried aloud and unashamed, then he raised his head and said, "This morning I was given a recommend — I am going to the House of the Lord and be married for time and all eternity to my wife and have our children sealed to us. This is the happiest day of my life."

This boy as he sang in the choir that day was putting his heart into every word he uttered.

At the close of the last meeting all said, "Amen." All were filled with unspeakable joy for the blessings of the past four days. All were so very grateful that the Lord did guide the descendants of Father Lehi to the beautiful islands of the South Pacific and that the gospel was taught to them, that they had lived according to its teachings and increased in membership until the Prophet of the Church, President David O. McKay, had seen fit to visit their lands, that they were able to show their faith by their works in erecting a temple, a house of God, a holy abode, a symbol of faith. May God bless and keep these wonderful people of the South Pacific.

Photograph on opposite page, the Celestial Room in the New Zealand Temple, by Ted Cannon.

Heard on Horeb

Dorothy J. Roberts

Planets of my placing sail your evening;
On the wide wings I have feathered my name
And fingered with my giving, the sand-saharas with
Unlidded beauties—lizard in sheath and lily in tapering leaf.

The Northern Mexican Mission

Preston R. Nibley

Assistant Church Historian

AT a conference of saints and missionaries, held in Mexico City on June 10, 1956, under the direction of Elder Harold B. Lee and Elder Spencer W. Kimball, of the Council of the Twelve, the Mexican Mission was divided and the Northern Mexican Mission was formed. The new mission embraced the towns and cities of Mexico lying north of an imaginary line, drawn from near the town of Tepic on the west coast, directly eastward to the Gulf of Mexico. In this territory it was estimated that there were 3,009 members of the Church, located in thirty branches. Elder Joseph Taylor Bentley was chosen as the first president of the Northern Mexican Mission, with Eliseo Trevino as his first and Von Lloyd Sorenson as his second counselor. Robert Grant Taylor was named as the mission secretary. Approximately seventy missionaries who had formerly labored in the Mexican Mission were transferred to the Northern Mexican Mission.

The headquarters of the new mission was established at Monterrey, and a suitable mission home was acquired in that ctiy.

A very successful youth conference was held in Monterrey, during the last week of July 1957. Approximately 250 youthful members of the Church attended and took part in this delightful event.

Photograph submitted by Rhoda C. Taylor

DETALLES DEL TROPICO, TAMPICO, MEXICO

Photograph by Rhoda C. Taylor

PLAZA IN SAN LUIS POTOSI IN NORTHERN MEXICO

President Bentley served as president of the Northern Mexican Mission until December 1957, when he was called by the First Presidency to serve as an assistant to President Ernest L. Wilkinson at the Brigham Young University. He was succeeded by Harvey H. Taylor of Dublan, Mexico. Counselors to President Taylor were Hector Trevino and Jerry K. Clayton, with Kenneth May as the mission secretary.

In a tragic automobile accident, which took place near Mexico City on May 18, 1958, President Claudious Bowman of the Mexican Mission was killed. Shortly thereafter President Harvey H. Taylor of the Northern Mexican Mission was called to take President Bowman's place. It was then announced that Israel Ivins Bentley had been appointed president of the Northern Mexican Mission.

On March 31, 1958, there were 4,060 members of the Church in this mission, located in forty-three branches.

Thirty-seven Relief Society organizations, with 697 members, were reported by Kathleen Bentley in December 1957. Following Sister Bentley, Rhoda C. Taylor presided over the Northern Mexican Relief Society for a short time. Anna Walser Bentley is the recently appointed Relief Society president.

Note: The Cover for this *Magazine* "Vista of Monterrey, Northern Mexico," was submitted by Rhoda C. Taylor. See also "Recipes From the Northern Mexican Mission," by Sister Taylor, page 514.

Everyday Life in Colonial New England

(1620-1781)

Part 1.

Alberta H. Christensen

Member, General Board of Relief Society

Illustrations by Virginia Sargent

What do you see, William Bradford,
Looking landward, looking seaward,
From the dunes?

FROM the beachhead of Plymouth Bay, William Bradford could see a wilderness of ocean, three months wide, between him and a religiously turbulent motherland; looking landward, beyond the sand dunes, lay a wilderness of trees, silent and unexplored. He could not foresee the miracle of dominion over resources of land, of sea, and of air that would eventually transform such wilderness into urban America. What he and his companion Separatists of 1620 did envision, was a community of saints living according to the Bible's word.

The story of colonization is the story of the flexible, the resourceful, the willing, and courageous. Such were these strangers to New England shores who left so deep an imprint on what we call the American way of life. We know some of them intimately through their own words —a valuable legacy of letters, diaries, sermons, poetry, and historical journals. Although our Pilgrim-Puritan ancestors did not create a great body of distinctive art or sculpture or music, they were literature and history conscious, and they did create a large body of literature. From these writings we can, with reasonable accuracy, visualize the everyday ways of early New England.

But we must keep in mind when speaking of colonial living that great progress took place in every aspect of life, between the settlement of Plymouth and the close of the Revolutionary War—from wooden mug to silver chalice; from village cooper to skilled cabinetmaker; from bark-covered hut to the colonial brick dwelling with its imported or locally made beautifully designed furniture. There were also differences in the various areas of New England during the colonial period. Conditions in the Massachusetts Bay Colony were somewhat different from those of the Rhode Island and Connecticut settlements, and life in the Pilgrim colony of Plymouth varied in several respects from that of Puritan Boston (before they were united in 1692), although less than fifty miles separated them. Therefore, in any attempt briefly to reconstruct this period, many omissions must consciously be made and many interesting exceptions be lost in generalization.

Of Houses

To provide temporary shelter was the first concern of our New England settlers, once they had dropped

TYPICAL "KEEPING-ROOM" OF EARLY NEW ENGLAND HOME, SHOWING OVEN, COOKING POTS, FIREPLACE, SETTLE, AND CHILD'S CRADLE

anchor. But the crude huts and wattle - and - daub cottages with thatched roofs were replaced as soon as possible by more durable frame houses. (Log cabins introduced by the Finns and Swedes did not appear until the eighteenth century.)

When a second room was added to provide more space, the original room was called the "keeping-room" or common-room, where all gathered during the day. It was used for cooking, eating, and, usually, for sleeping. Great logs of wood burned in the large fireplace, but even so it was difficult to heat the house when a cold "northeastern" blew. As families grew and more space was needed, a lean-to was built against the back wall. The resulting shape was called a salt-box house, and toward the end of the seventeenth century, houses were intentionally built with that particular shape.

To conserve heat, windows were small and were at first glazed with oiled paper. Later, small and expensive glass panes were imported. These diamond-shaped panes were set in strips of lead. Some window glass was being made in glass houses in settlements south of New England before the period closed.

Like first houses, first furniture was heavy and simple and durable. The quantity was limited because space was so limited. Often in the early days there were no chairs, or perhaps one only for the goodman of the family. Stools and long benches were common, and there was a narrow bench called a settle with a high, solid back which gave protection from cold winter drafts. Trestle tables were narrow and long to seat as many as possible. Later, to save space, ladder-back chairs were often hung up on wall pegs

WOMAN POUNDING SAMP

when not in use. The first houses had no closets; linen and blankets were stored in chests, which at first had no drawers.

In order to save space, the gateleg and other folding tables came into the furniture picture. Some beds were hinged and could be raised out of the way during the daytime. In the first one-room houses a "jack bed," built in one corner, requiring only one supporting post, was high enough to allow a child's low trundle bed to be pushed under it daily and pulled out at night. Eighteenth century four-posters also accommodated the trundle bed. The baby's cradle would be placed near the fire. Wintertime bed warming was done by passing a brass or copper, long-handled warming pan containing live coals, between the sheets. Enterprising settlers who acquired wealth earlier, acquired comfort and luxuries earlier. Mistress Anne Bradstreet, who came on the Arbella in 1630, known in the colonies and in England for her poetry, enjoyed all the comforts early colonial New England could offer.

There is an interesting story of furniture development, through chairs, tables, beds, and chests, from the heavy wainscot and Brewster chairs of Plymouth, to the fine furniture of the late colonial period. Books of furniture designs, printed in England by Thomas Chippendale (1754), by Andrew Heppelwhite (1788), and by Thomas Sheraton (1795), were used by colonial cabinetmakers to produce much fine furniture for the homes of prosperous New Englanders near the close and immediately following the colonial period.

Of Light

Since there were no matches and starting a fire was difficult, effort was made to keep a fire going all the time. Fireplace embers were banked to preserve live sparks, but when fanning and puffing could not coax them into flame, a child carrying a long-handled fire scoop would be sent to a neighbor's to borrow a few live coals.

When necessary to start from "scratch," new fire could be made by striking flint against steel, the resulting sparks being allowed to fall into easily ignited shreds of linen. Paper was far too valuable to be used as tinder. Tinder, with its associated flint and steel, was kept in a metal tinder box, which frequently had a candle socket on its lid so that the fire once started might be kept aflame.

Except for pine torches, all house lighting was obtained by burning fat or wax. Commonest perhaps was the rush light—grease-saturated pith of a rush, held between the pinching jaws of a metal holder, so that the projecting end could be lighted. Holders for the rush light were of various types and shapes: with bases to sit on a table, spikes to be driven into a beam, hooks to hang from a shelf, and even legs to stand on.

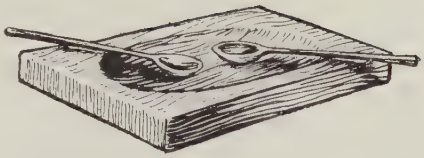
Betty-lamps were also used extensively, though our forbears complained constantly of the ill-smelling oil. These were shallow, grease-filled metal dishes with a lid and a lip from which a linen wick extended. A chain with a hook or spike at the end made it possible to hang it from a beam or shelf.

Candles were scarce at first and so were used sparingly. Resourceful settlers soon found that the wax of bayberries, growing wild on the hillsides, made excellent, sweet-smelling candles. Rush light, betty-lamp, and candle—yet often the hearth fire from the wide, friendly fireplace was the only light in the large common-room after sundown.

Of Food

Our colonial forefathers owed much to Indian corn for their survival during the first few difficult years. For long periods in the very early days the fare was little else than corn, and it was the mainstay throughout the country during the entire seventeenth century. Indians taught the settlers how to plant, cultivate, grind, and cook corn, but resourceful housewives, adding milk and eggs, soon served dishes from recipes of their own devising.

Corn was ground into meal;



WOODEN TRENCHER WITH SPOON

hulled and eaten whole as hominy, eaten green, and roasted in its own husks. Stored in attics after harvest, it would be brought down to the common-room to be shelled before grinding. Picture the "small fry" on long winter evenings removing the kernels by scraping the ears against the sharp edge of a shovel.

Samp was the name given to porridge made from coarsely broken corn kernels. The samp was pounded in a hollow post called a mortar, a pestle being tied to a bent-over sapling. The housewife pounded the pestle down, the sapling lifted it — a noisy process consuming hours of time.

Ever hear of pumpkin bread? Pumpkin, another useful native vegetable, was sometimes mixed with corn meal to make pumpkin bread. The Puritans also ate honey, and, (later, molasses), maple sap boiled into sugar, and English fruits and vegetables. There was plenty of fresh meat and fish in season, and salted, smoked, or pickled meat and fish at other times. Cow's milk was indeed scarce, for we read that ten years after the settling of Plymouth there were only three cows in all New England.

Samuel Sewall of Massachusetts, who kept a fascinating, though somewhat naive diary, throughout

his long and busy life, records this dietary item on October 1, 1697: "Had first butter, honey, curds and cream. For dinner, very good Rost lamb, turkey, fowls, Aplepy."

Salt, highly valued because it was imported, was put in a large saler (a stemmed salt dish) in the middle of the table, according to Medieval custom. Individual salt cellars had not yet appeared on seventeenth century tables, and we read that social rank was still indicated by one's position above or below the salt.

The fireplace masonry was designed for cooking as well as for room warmth. Provision was made for suspending pots for cooking, and sometimes a swinging crane allowed hot kettles to swing out into the room beyond the fire.

A small secondary fireplace with a flue of its own leading into the main chimney was built as part of the main fireplace. This was the oven, and in the early days its doors were of wood or clay, in the 1800's they were hinged and of iron.

A roaring fire was maintained in the oven on bread-baking days until its walls were extremely hot. After supper the embers were scraped out, the flue closed, and some leaves spread upon its floor. The loaves were then slid in on a flat wooden shovel called a peel or slice — the loaves slipped off onto the leaves. The oven door was closed and the housewife could sleep peacefully to find her baked loaves crisp and brown in the morning.

Although most meat was roasted, this was a great time for stews, or "spoon meat." Interesting and familiar are pictures of meat roasting in the fireplace, a child turning the spit, a shallow pan on the hearth to catch the drippings.

Hearth cooking necessitated special types of cooking utensils. Pots and pans were of great variety, usually with long handles. Skillets, called spiders, and bake kettles sat up above the embers on legs. High trivets set by the fire were useful in keeping pots of food warm until served.

Because people ate many foods with their fingers or with a knife, clean linen napkins were much needed. In the first years of settlement most of the dishes were made of wood. There were trenchers (plates), bowls, spoons, and noggins (a sort of mug). A trencher, easily made from a thick square of wood, was hollowed out like a shallow soup bowl, and though a man and wife would probably have separate trenchers, two children often shared one.

Pewter dishes followed those made of wood as commerce with England and Holland increased. Spoons were made of both wood and pewter. When silver dishes and utensils were available, pewter continued in ordinary use even by the well-to-do. "Sad ware" referred to flat, hand-hammered pewter pieces such as plates and platters, while bowls and porringers, cast in molds, were known as hollow ware. Often a family would lend its spoon mold to neighbors so they could make their own replacements. Later in the colonial period, silver came into its own and much beautiful silver was made by the Boston silversmiths, among them John Hull and, later, Paul Revere.

Mealtime in New England households found the goodman and his

older boys seated at the table with their hats on. Hat wearing indoors, even at church, was customary everywhere during the seventeenth century. If a daughter was old enough to serve the meal, or if the family had a serving wench, the wife also sat down, next to her husband. Standing at the table, or at a separate nearby table, were the children, eating in complete silence the food served to them.

Each person had his own knife, and although Governor Winthrop is said to have owned a fork, few people in the 1600's had ever seen or used one. We may well say, "Fingers were made before forks."

(To be concluded)

The Breaking Cord

Margery S. Stewart

My son, how can we reconcile the two,
The humming eagerness of wings
Within you, my parental tether
Woven of stabbing fears and strings
Of love? I would we be together,
But every plane, for you, sings
Like a Lorelie, a haunting new
Refrain, and every road's bend
Holds adventure. I see the child,
But you feel the man within,
New, deeply potential, undefiled,
And you would bring him swiftly to begin
His living. But what chance has a wild
Thing in the city? I would be no friend
To loose you now, untrained upon the land;
The fastest plane must have the surest hand.

Wayside Incident

Eva Willes Wangsgaard

She stood in the meadows, another flower,
Taller than yarrow, but not so high
As the pasture lily's ivory tower
Rising so slenderly toward the sky.

A small girl-child with hair like dawn,
A red-gold carrot held in her hand,
Offering friendliness to a fawn,
Certain a playmate would understand.

The human young, the young of the deer,
Communicated there heart to heart,
One sun-warm moment they stood real near,
Then anxious mothers snatched them apart.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, August 1, and August 15, 1898

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

CURRENT HISTORY: There was never a time in the world's history so full to overflowing of matters of great importance as the present and especially this year, the world over teems with interesting and even exciting conditions and circumstances, and those who live today cannot fail to be impressed with the stirring events that cast their shadows all about us, making one feel alive to the very center of his being. . . .

—Editorial by Emmeline B. Wells

RELIEF SOCIETY IN CHICAGO, ILLINOIS: I attended several of the meetings of the little branch of the Relief Society . . . held in private homes among the sisters who belong to the Society. It numbers about fourteen members . . . who as a rule are all present except in cases of sickness. Their president, a very estimable woman is a Sister Smith who a few years back was a resident of Nephi (Utah). . . . She is well qualified for the position she occupies, intelligent, modest and warm-hearted, and has the respect of those who preside in the branch. Their secretary, Sister Ericksen, is a very efficient secretary, punctual and orderly, and in short it was a group of sisters in whose company I enjoyed myself very much. Their methods of meeting were of the same order as we have at home. . . .

—H. S.

THE RED CROSS

The heaven-born thought that gave it birth,
Encircles now the sea and earth,
Its human hand with potent stroke
The echoes of the world awoke,
Till every heart is touched by human woe
And thrills responsive, be it friend or foe.

—Ellis R. Shipp

SUNBONNETS: One of our widowed sisters who has to support herself is making by hand neat sunbonnets, very pretty and serviceable, and is anxious to dispose of them. They are suitable for school children or for smaller ones playing outdoors, and for the girls and women rusticating in the mountains or in the country elsewhere, or for outdoor flower gardening or fruit gathering. The sister lives at 233 "B" Street.

—Editorial Note

SAMOA: So little you hear of Samoa and so many elders have been here proclaiming the gospel, and our mission has been organized eleven years, during that time there have been one hundred and nine missionaries, so we are now a thoroughly organized mission. . . . There are at present twenty-seven elders and three sisters laboring on the islands of Samoa. . . . I have had a class in sewing and crochet work, they (the sisters of the islands) pick it up very readily. . . .

—Severne Snow Witbeck

Woman's Sphere

Ramona W. Cannon

MRS. LILLIAN E. RIGGS, in her seventies and a widow for eight years, is owner of the 7,000 acres of Faraway Ranch, in the old Apache country of Arizona, bordering on Mexico. For sixteen years she has been totally blind. Yet, instead of turning over the management of her ranch to others, she has continued it herself, using a well-trained horse as her "seeing eye" animal and asking many questions of her sighted assistants, in order to make her important decisions. She often knows the exact spot where she is on the ranch by the feeling that comes to her. She cooks and does housework, especially when she has a houseful of guests and boarders.

MRS. BILLIE RUPLE UNTERMANN, a geologist of Vernal, Utah, was recently featured in an article appearing in *Geotimes*, a national scientific publication. Mrs. Untermann received her M.A. degree in geology at the University of California, and was curator of the geology museum there for five years. With her husband, Dr. Ernest Untermann, who is director of the Utah Field House of Natural History at Vernal, Mrs. Untermann has made a special study of Dinosaur National Monument and has been co-author of several scientific papers on this region, which was her childhood home.

MRS. AMINA EL-SAID is an Egyptian journalist and editor of *Eve*, a magazine with a circulation of 100,000. She also broadcasts over the radio and writes a column called "Ask Me" for *Al Mossawar*, a political and social weekly dealing with contemporary problems of international scope. Married to a science educator at Cairo University, Mrs. Said is the mother of two sons and a daughter.

MRS. GLADYS MICKELS, who has been a Morse Code telegraph operator for more than forty years, recently retired. One of the few remaining women in this profession, Mrs. Mickels' career began in Bancroft, Idaho. One of the first messages she received was "The Armistice has been declared — November 11, 1918."

NELL MURBARGER, a contributor to *The Relief Society Magazine*, whose home is in Costa Mesa, California, has recently published a new book *Sovereigns of the Sage*, which relates the fascinating life stories of miners, ranchers, hermits, and philosophers of the Southwest. Well known as "The Roving Reporter of the Southwest," Mrs. Murbarger in a previous book, *Ghosts of the Glory Trail*, related the history of towns and cities which are now only ruins in the desert country.

EDITORIAL

VOL. 45 AUGUST 1958 NO. 8

The World-Wide Sisterhood

. . . if ye are not one ye are not mine (D & C 38:27).

WHEN in Germany several years ago, we met some Relief Society sisters who could not understand the language of our native tongue, nor we theirs, yet the light in their eyes, the clasp of the hand, and the smile upon their lips spoke only of the sisterhood between us. The same understanding and love for each other passed between us, even though words spoken were not understood.

We experienced this same sublime feeling of tenderness in Hawaii when visiting with the Chinese, Japanese, Hawaiian, and Filipine sisters there. We knew the thoughts and feelings of each other in the warm smile and the handclasp, though our words were not understood. A picture in *The Relief Society Magazine* of the Hawaiian Singing Mothers in their white blouses seen by the sisters in Brazil causes their hearts to swell with joy.

Two visiting teachers tell of visiting several Spanish-speaking sisters on their visiting teaching district each month. On the very first visit to them, the warmth of the sisterhood which exists among our dear sisters of Relief Society, was manifest and interlaced itself among them.

In a report from the New Zealand Mission Relief Society President, several years ago, we read: "I often tell the Maori members of our wonderful President, and they are always interested. We are 10,000 miles away, but we are thinking of you and praying for you always."

Accomplishments of Relief Society sisters in Finland are of great interest to the members in Yuma, Arizona, and to all Relief Society members.

Our hearts are made to rejoice as we understand that the thoughts of the sisters in all parts of the world, are a composite of the same spirit. The sisters of South Africa, Australia, Alaska, Canada, and all parts of the world have the same purposes — the same desires to serve — to strengthen their testimonies. All are anxious for the welfare of each other; regardless of the country in which we may live, we have the same desire for their progress as we have for our own.

Reports from the far-flung missions of the Church intimate that the Relief Society women of the different nationalities are endeavoring to carry out the complete program of Relief Society in their own countries. They, too, pray for:

> . . . faith, tenderness, sympathy, and compassion — that they may always act according to the will of God (*A Centenary of Relief Society*, page 18).

They, too, strive for the spiritual and educational development which our women of Relief Society are endeavoring to attain.

Jesus said, ". . . if ye are not one

ye are not mine" (D & C 38:27). We are one, one in purpose and one in faith. The same faith and devotion is demonstrated by the Relief Society sisters today as was demonstrated by those eighteen women of the Relief Society when it was first organized in Nauvoo—all are Priesthood-directed, all share the same blessings, benefits, and rewards in the gospel. The same compassionate services are rendered to those in need. "A ministering angel shall my sister be" (*Hamlet*). We are reminded of the scripture "For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things" (D & C 78:6).

This unity and love in Relief Society have been a leavening force and have truly brought an equality of dignity and sisterhood into the lives of the sisters world-wide, and the joy expressed by the sisters surely must, as Alma says, prove to us that the gospel gives to our lives its full meaning and brings joy here and hereafter.

There is no friend like a sister,
In calm or stormy weather,
To cheer one on the tedious way,
To fetch one if one goes astray,
To lift one if one totters down,
To strengthen whilst one stands.
—Christina Rossetti,
from "Goblin Market"

—H. W. A.

Dowager Marchioness of Reading Visits in Salt Lake City, Utah

DOWAGER Marchioness of Reading, G. B. E., C. St. J., was a recent visitor to Salt Lake City, Utah. She came to the city to see "what makes the Mormons tick." Through acquaintance with a few Latter-day Saints in England, she "felt compelled to come to Salt Lake City."

The General Board of Relief Society was honored to entertain Lady Reading. She spoke at a reception given for her in the Relief Society Building where she told of the work being done in England by the Women's Voluntary Services which Lady Reading founded in 1938. It performed outstanding wartime service with one and a quarter million volunteers. Presently, with a half million volunteers, it carries forward a humanitarian program which includes placing help in homes needing assistance and providing a cooked meal every other day for persons confined to their homes in need of this service. Through this vital assistance, termed "meals on wheels," older people are able to continue living in their own homes. Lady Reading, in her talk, spoke of the great part which volunteer effort has in the English pattern of life, stating that ninety-one per cent of criminal cases are tried by volunteer justices and that hospital management and local government are run completely by volunteers.

While the guest of Relief Society, President Spafford accompanied Lady Reading through Welfare Square and showed her a typical Latter-day Saint meetinghouse. They attended the Tabernacle Choir broadcast after which Lady Reading spoke to the choir, expressing her pleasure at hearing them.

Lady Reading gives of herself unselfishly and is one of the great women of the world today. In manner she is modest and unassuming, but in her speech— sparkling and dynamic — she reveals the strength, sincerity, and singleness of high purpose which has molded her life's pattern into that of a woman dedicated to the service of those less fortunate. Before her return to England in June, she was given an honorary doctorate degree from Yale University. She was similarly honored in 1956 by Smith College.

Lady Reading's husband, now deceased, was an honored servant of England. Twice he was Lord Chief Justice of England, was Ambassador to the United States, and Viceroy of India. Lady Reading's expression becomes lighted when she speaks of her beloved husband and his great work.

During Lady Reading's visit she was privileged to meet the First Presidency and expressed herself as looking forward to meeting President McKay during his visit to England where he will dedicate the London Temple on September 7, 1958.

Notes TO THE FIELD

The Annual General Relief Society Conference

THE Annual General Relief Society Conference will be held Wednesday and Thursday, October 8th and 9th, 1958. The general session will be held on Wednesday, October 8th, from 2 to 4 P.M. in the Tabernacle. It is suggested that ward Relief Society presidents ask their bishops to announce in the wards the general session of the conference to which the general public is invited. Attendance at the Officers Meeting on Wednesday morning October 8th, from 10 to 12 in the Tabernacle, and the departmental meetings to be held Thursday morning and Thursday afternoon, October 9th, is limited to stake board members and mission officers. A reception to which stake board members and mission officers are invited will be held on Wednesday evening, October 8th, from 7 to 10 in The Relief Society Building.

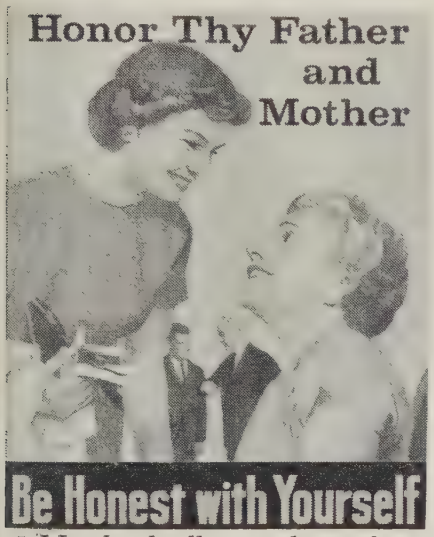
Late Summer

Frances C. Yost

Late in the summer, there has come a day
More lovely than the others; a day caught
In an enchantment beyond time and place.
The earth, the sky, the sea of deeper hues,
Are windless yet alive. My eyes traverse
Like birds across the far expanse of space,
And viewing all, my heart desires no change.

Honor Thy Father and Thy Mother

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee (Exodus 20:12).



ALL who dwell upon the earth are following in various stages of their journey the path between the pre-existent life and the eternities to come. Thus earth life is but one part of a spiritual progression in our long seeking for greater perfection.

The youth of the earth are looking forward along a lighted path where they have never been before, and older people are looking back along the earth path where they have already walked in hope and faith, a path now known to them, its pitfalls and its satisfaction known, its signposts noted.

Throughout the ages, the youth of the earth, eager for learning and experience, have at times resented the guidance which sometimes has appeared to them as being too freely offered. Yet, it would be well if all children, older children and younger children, who are blessed with living parents and the abiding memory of loved ones gone, might recall and consider the inescapable fact that their parents are but earlier travelers on the life path, and their counsel is offered from the wider range of wisdom acquired through living.

As children mature and seek their life companions and the work which seems to fulfill their talents and their preferences, then the counsel of parents may be as a rod of strength in a place where young people encounter shifting beliefs and social change.

A truly wise and understanding parent will not seek to make his sons and daughters replicas of himself, but rather will try to direct his children into paths of personal fulfillment in harmony with personal abilities and needs. Wise are the parents who have illuminated the path ahead for their sons and daughters from earliest childhood, by teaching such fundamental attitudes and habits as reverence for the commandments of God, prayer, virtue, kindness and consideration for others, order, and industry.

The honor which parents receive in gratitude and joy in their posterity, is usually the result of wise training which they have given their children in all the years of their development. For them the ancient commandment has been enlarged and glorified by the deep love and the continuing appreciation which flow freely from the hearts of the children to their honored parents.

BE HONEST WITH YOURSELF

Recipes From the Northern Mexican Mission

Submitted by Rhoda C. Taylor

Cajeta

2 qts. milk
1 lb. sugar
1 tsp. vanilla
1 tbsp. cornstarch
½ tsp. soda

Bring the milk to a boil and add the other ingredients, except the vanilla, and boil until a syrup-like consistency is formed. At first stir only occasionally. As it gets thicker, stir more often. Add the vanilla and cool.

Espanadas
(Baked Turnovers)

3 c. flour
½ c. shortening
½ c. milk
1 egg
2 tbsp. sugar
¼ tsp. salt

Sift flour with sugar and salt three times. Add shortening and beaten egg. Then add milk gradually. Mix well and kneed to form a soft and smooth dough. Roll thin and cut in rounds. Place a little of the filling on the rounds and fold moistened edges together, pressing well. Brush with beaten egg and bake for ten minutes at 450 degrees, then reduce to 350 degrees for the time needed to cook through thoroughly.

(The filling usually consists of cooked fish, but the following is good, too.)

3 Bermuda onions
4 tbsp. oil
3 red canned pimentos
1 c. grated cheese
4 hard-boiled eggs
3 tbsp. water
salt and pepper to taste

Chop onion and boil until transparent. Drain and cook in the oil, being careful not to let it brown. Remove from fire and add grated cheese, chopped pimentos, chopped eggs, and salt and pepper. Should the mixture be too dry add a little more oil.

Calabacitas Picadas
(Chopped Summer Squash)

4 c. chopped green summer squash
4 c. chopped tomatoes
corn from two ears
1 green pepper
1 tbsp. minced onion
1 clove garlic minced (optional)
4 tbsp. olive oil
1 pkg. Philadelphia cream cheese

Clean and boil the green pepper and cut in thin strips. Boil corn for five minutes. Oil a casserole dish and place in alternate layers the squash, tomatoes, onion, garlic, corn, green pepper strips, salt, pepper, and oil. Cover and bake in hot oven until squash is done. Serve hot, garnished with crumbled cream cheese.

Chilaquilos
(Chili and Cheese Casserole)

10 tortillas
1 c. cream
3 green chili (canned may be used)
2 c. tomatoes
3 c. ground meat (beef, pork, chicken)
2 tbsp. minced onion
2 c. grated cheese

Fry the tortillas in deep fat (not crisp), then put them in the cream. Grind the meat, add minced onion, shredded chili, from which the veins and seeds have been

removed, grated cheese, and tomatoes and salt to taste. Put the tortillas in the bottom of a casserole dish, add the other ingredients, and pour over the top the cream left from the tortillas. Bake one hour in a moderate oven.

Pastel de Pobre
(Meat and Cheese Casserole)

8 tortillas
½ c. minced onion
2 lbs. hamburger meat
1lb. grated cheese
2 tbsp. chili powder
1 c. thin sour cream
1 tsp salt

Cut the tortillas in inch cubes and fry in deep fat. Cook the onion in the fat in a skillet until tender. Add the meat, chili powder, and salt, and brown. Add the tortillas and mix with meat mixture. Put a layer of the meat mixture, then a layer of cheese, in an oiled casserole dish, and repeat. Pour the cream over the mixture and bake.

Tomato and Chicken Enchiladas

tortillas
cream cheese
shredded chicken or ground meat
1 avocado
1 onion
crumbled cream cheese
onion rings

Sauce

2½ c. tomato sauce
2 tbsp. minced onion
1 clove garlic (optional)
1 tbsp. minced parsley
1 tbsp. chili sauce or powder
salt to taste
fat for frying

Fry onion and garlic in the fat. When soft, add tomato sauce, chili, and parsley. Season with salt and cook gently until thick.

Have ready a hot platter. Dip each tortilla in the sauce, fill with some shredded chicken, and roll. Place on platter. After all rolls are on platter, pour the rest of the sauce over them. Just before serving, garnish with crumbled cream cheese, avocado slices, and onion rings.

Instead of the chicken, any leftover meat may be used.

For a Lace-Maker

Maryhale Woolsey

Finger to finger, bobbins swiftly fly
Leading the thread through twist and swirl and knot;
Beneath her hands the intricate pattern forms,
And in its web her own young dreams are caught.

Moment to moment, hour by day by year,
Time looms her fate; may it reveal no less,
In its complete and sure unfoldment, than
Her own creation holds of loveliness!

"Not to the Swift"

Chapter 2

Deone R. Sutherland

Synopsis: Julie Markham, whose father died when she was six years old, lives in Chicago with her mother who was once a musician, but is now employed as a secretary. Julie, who had studied voice under Madame Heinrich, is registered in a music school. She finds that Professor Carlson, one of the teachers, is a member of the Church.

AFTER Sunday School, some of the ward members who sat near Julie and Mr. Carlson introduced themselves. Julie was greeted by many who asked about her mother. "Craig Carlson," Julie heard again and again.

"You'll have to call me by my first name at church, anyway." Craig had led the way to the front sidewalk again. "Are you boarding near here?"

"No." Julie again was filled with confusion. "I live down in Chicago with my mother. You see, we moved back here when I was around six, just beginning school, so I'm almost a native."

"Well, that almost saves you. I have my car just down the street. I'd like to drive you home."

"Oh, no thank you," Julie murmured. "I'm used to taking the elevated, really."

Julie was acting awkwardly she knew, but she hurried away across the street to the bus stop. It was silly not to be able to take a casual lift home in stride, but she was naturally shy. There had been a boy in high school who had wanted to come to her apartment and study with her, but it interferred with her practicing, and he had stopped coming after a few times. She'd had an invitation to the senior dance, too, but she had had to turn that down because of an engagement to sing at the Good Fellowship Club. They paid enough to make it worthwhile, and her mother worked hard getting her the few engagements she had.

"The bus is never there when you want it. Climb in, dear; we'll drive you home." It was Bishop Sherman's wife. The children in the back seat squeezed over to make room.

"It will take you so far out of your way," Julie said, but she sat in beside the children.

"We enjoy a drive, and Earl had no meeting today. Craig said you lived down in the city; now I'm ashamed to say it, but you'll have to give us your address. . . ."

Julie repeated it. Mr. Carlson then had mentioned she needed a ride after she had left him. Well, he needn't trouble himself, though she admitted to herself, that was kind of him.

What were they asking about her mother? "Oh, she's fine, very well now. She did have that virus last winter, but we're hoping she'll get through this one without too much trouble, and soon she can come to meetings with me."

There were so many nice people whom her mother could talk with and enjoy. It was true that most women had husbands, but there were some older single women, and

her mother had missed the meetings so much.

* * * * *

THAT winter always seemed the happiest that Julie could remember, and before she realized it, it was her second winter at school. The campus slept warmly while Julie shivered in the winter storms, but she was too happy to care. She joined the L.D.S. Club at school, and her mother allowed her to go to an occasional dance at Mutual. "Just so long as your studies don't fall off," her mother warned.

Julie reassured her mother happily. Languages had always been easy for her, she had begun them so early because of her singing. And her classes in the school of music were wonderful. But she did have to study for her other courses.

"If this weren't one of the best schools of music in the country, I'd have you drop the classes that don't apply directly to your major. Perhaps we should somehow have managed to get you to New York to study, but it's hard for me to give up a good job and start again," Julie's mother confided.

Julie felt her heart beat normally again. "Oh, Mother, going summers I'm going to finish a year earlier now, and I've already started upper division classes on my major. There's plenty of time for New York. Mr. Carlson said if I'm really ambitious, there are plenty of scholarships available for graduates."

"Yes, I know." Her mother massaged the cold cream into her face carefully. "Sing that little 'Lament' again, will you, dear. You know, the little piece by Sandoval. I thought you could do that as your second number at meeting next Sunday night."

Craig Carlson often accompanied Julie when she sang in the ward. He was very busy both studying and teaching, and he had begun singing with a quartette on a local television program. Julie's mother nearly always made the effort to go to meeting with Julia, and Craig Carlson often insisted on picking them up and driving them home.

"He's a very fine young man," Julie's mother said to her one night after Craig had been up to the apartment for cake after church. He and Julie sometimes sang duets at their own ward and other wards and branches in the stake.

"He's a wonderful person," Julie agreed. "I'm sorry I'm no longer an undergraduate, so I can't have him for a teacher anymore. All the girls like him specially, though that's probably because so many of the teachers are older or married or are so temperamental. Mr. Carlson is liked by the fellows, too. I guess because he's always so natural acting. He doesn't stamp his feet or shout if you make a mistake, but he makes you work and like it."

"Or call you *Fraulein* Markham and hit the piano the way Madame Heinrich used to." Julie's mother laughed and started the water running in the bathroom.

Julie sat down on the edge of her bed with a start. Madame Heinrich! Oh, how awful. She hadn't thought of her for ages, and she'd promised her so faithfully she'd come by and see her often after she quit taking lessons. Was that really two years ago? All her life it seemed had stood still, waiting, and now it was flying past so fast she could hardly catch her breath. Craig was taking her down to the Wayne Auditorium to sing tomorrow night.

Maybe there'd be time to stop at Madame Heinrich's on the way.

The phone was ringing, and she picked up the receiver quickly. It was Ted Talbot from the L.D.S. Club at school. Julie had gone to a dance with him at the ward. He was tall and blond and as shy as she was, so she felt very comfortable with him. "The Club party this month is at the Edgewater Beach Hotel — same room as we get for the Gold and Green Balls. I thought — that is, I'd like you to go with me."

"I'd love to," Julie assured him happily. She was sure her mother would let her go. After she had done her practicing, her mother would say yes. She didn't have to sing anywhere that night! What would she wear? She had a new dress for tomorrow night at the Auditorium — pale blue and ballerina length. If she wore ballet slippers and rhinestones and all her petticoats maybe it would look "party-ish" enough for next Friday night, too. She had scarcely listened to the details Ted had given her, but there they were — jotted down on the phone pad: Friday night, about half-past eight.

Julie slipped into bed and then got out quickly to say her prayers. She had so many things to be thankful for. Then she squeezed down into the bed, missing the hump in the middle and pulled the comforter up to her chin. Now she knew why she had always loved the fairy tales so. At some time, everyone's life must become a little bit of a fairy tale.

CRAIG was early, just as Julie had hoped he'd be. Julie had mentioned stopping at Madame Heinrich's, and Mary Markham had seemed very pleased. "I'm sure that's thoughtful of you, Julie, and give her my love, too. She's a wonderful woman."

"You'll have to point the way," Craig smiled at Julie as he shut her door. "Down here the numbering is wild, and it will save time if I don't have to hunt."

"I've been here so many times, I could find it with my eyes shut," Julie assured him.

They parked the car in the street and walked to the flat. Julie had tried to tell Craig what a wonderful woman and artist Madame Heinrich was, but he would have to see for himself. She had a good reputation in the city, and she was noted for her integrity. Even Professor Rossi had said that at school. They waited at the door of the flat. They could hear music within. Julie should have called. Madame Heinrich had a pupil.

"I'll be with you in a minute, my Julie sweet. I've missed you. No, no, sit here, not so dusty."

The flat was large, and the rent much higher than the Markham's apartment, but the clutter of piles of music, pictures, and dirty cups made the flat seem more dreary and shabby than Julie remembered. Madame Heinrich was smaller and older, too. Her shapeless dress dragged the floor behind her when she walked. She really needs someone to take care of her, Julie thought. Had she no family, no relatives? She had never seen pictures of them, and she had never heard Madame Heinrich talk of them.

The pupil had a beautiful voice, and Julie began to listen intently.

I wonder how many pupils Mad-

ame Heinrich has had who have had better voices than mine, Julie thought. Then she felt guilty about thinking such a thing. She must believe in her own talent and future. She had often been assured she had great possibilities, and she loved her music so much.

"At last, Julie, and how is your dear Mama? You are lucky to have a Mama so dedicated to your career. You like your school as always?"

"Yes, Madame Heinrich," and Julie presented Craig.

Madame Heinrich uncovered chairs for them in front of the ash-filled fireplace, and settled herself on a shabby divan. Julie told her about school and the classes she was taking.

"Herr Carlson, are you like Julie, no coffee, no tea?" Madame Heinrich was struggling to her feet.

"Yes, I'm like Julie in that respect," Craig agreed.

Madame Heinrich sank back on the sofa. "Then there is nothing to give you. I do not even have a quart of milk. My milkman comes in the morning. Ah, I know what I'll show you. I have a lovely long letter from a former student who has just given her concert at Town Hall in New York."

The letter was most complimentary to Madame Heinrich, and the references to the success of the concert were abundant.

"Julie, it's getting late; we should be starting. . . ." Craig had handed the letter back after scarcely glancing at it.

JULIE jumped up. It was late. She kissed Madame Heinrich on the cheek, and at the door was kissed twice in return by Madame Heinrich. She stood in the doorway waving goodbye to them in her long, shapeless dark dress, her wispy gray hair thinned about her face. Julie had never thought of her as lonely before, but now she seemed so. She seemed indescribably lonely standing there in her doorway with her hand half raised in salute, and the dusty, empty rooms behind her filled with souvenirs of the past. Why had she never seemed so before to Julie? Was it that Julie had always come and left alone herself? Was it that Julie had been lonely without knowing it?

Craig had taken her hand to steady her down the steep stairs. Was it Craig who made her feel sorry for Madame Heinrich? For a moment it became difficult to breathe evenly, simply because he was holding her hand. She had never been aware of him like this before. She averted her face. Her hand meant nothing to him. She must not let him see how she felt. Besides, she didn't know how she felt except that she was being silly over nothing.

It was quite dark when they reached Wayne Auditorium, and Julie busied herself smoothing her hair and greeting everyone to whom she was introduced with a radiant smile. She sang "Alleluja" from the Motet *Exsultate, K.* 165 by Mozart, and, finally, as a last encore, she sang "Juliet's Waltz Song" from *Romeo and Juliet*, by Gounod. Each time she glanced toward Craig at the piano, his eyes were on her. But they were dark and expressionless, and she couldn't guess what he was thinking. Well, it didn't matter. She would sing better than she had ever sung. At least he would have to approve of her singing.

They had stayed for the dinner,

so it was late before Craig finally drove up before the Markham apartment. Julie knew her mother would be waiting up for her, but she unlocked the downstairs door with a key without ringing the buzzer and stepped into the empty hall with the endless red carpet that stretched through so many Chicago apartment houses.

Craig laid his hand lightly on her arm and stopped her at the first flight of stairs. "I almost forgot. I wanted to ask you to the dance at the Edgewater Beach Hotel Friday night."

Julie bit her lip in vexation that she had already accepted a date; then she remembered her manners. She explained she'd already accepted Ted Talbot.

"He's arrived in there ahead of me quite a few times lately. You know, it just occurred to me that we're both starting on our last year here. I'll get my final degree in the spring."

"Dr. Carlson," Julie murmured.

"And you'll be going on to New York for more study and to have a fling at the professional grind."

WHY did her heart begin to feel so heavy? She was beginning to feel utterly wretched.

"So, if I'm to do any courting, I've only this year in which to do it, Julie," and Craig kissed her full on the lips, so surely and briefly that Julie wasn't sure for a moment it had really happened and that she hadn't dreamed it all.

She fairly flew up the rest of the stairs beside him. She went into the apartment alone, without meeting his eyes again. Her mother was in bed, though the lights were on. She slipped into the bathroom and stared at herself in the mirror. The kiss didn't show! Except in her eyes and on her cheeks which were extra rosy, she had to admit as an afterthought.

She took off her dress and filled the washbowl with warm water. Then a terrible thought struck her. If Craig couldn't take her to the dance, he would be taking another girl. He would take one of the pretty Gleaner Girls from the ward, or maybe Ann Stephens from the club at school. Julie had seen them walking across the campus together several times. Julie began scrubbing her face vigorously with soap and water. Life was terrible; there were so many problems.

"Julie, is that you, Julie?" It was her mother calling sleepily from the bedroom.

Julie sighed with relief. Her mother was awake. She would tell her everything. She would tell her about this wonderful feeling she had discovered she felt toward Craig tonight, and that he had. . . . Her mother would have an answer to her problems. Julie buried her face in her pink hand towel and hurried to her mother's bedroom.

"Darling." Her mother had dozed off with mounds of letters and catalogues stacked around her, but she roused herself and now spoke sleepily, "Julie, darling, I've been filling out application blanks for a scholarship next year in New York. Now, as I see it, the choice is between the Fuller School of Music where you'd be able to study under. . . ."

Julie leaned against the doorway and listened. The sounds of the city softened a little at night, but the muted sounds still went on. There was the clang and bang of a truck

somewhere, and the screech of buses and trolleys.

"You'll have to get busy on your letters of recommendation, Julie, and we'll get everything off early. Maybe you should cut a new record —well, we'll get expert advice about that. Are you listening, dear?"

"Yes, Mother, I'll see the teachers at school Monday. Will that be soon enough?"

"Fine, fine." Her mother was putting the papers on the little table beside her bed. "Did you have a nice time? How did you do tonight?"

Julie went into the living room and sat on the edge of her bed. "They said everything was excellent, Mother. I've never sung better."

She said her prayers quickly and climbed into bed. Now all was dark. The blinds were pulled tight against the street lights and the city signs that blinked back at the stars. It was silly to have a lump in your throat because life seemed confusing, and you weren't sure what was going to happen. Maybe other people were sure what was going to happen to you, but you didn't know. Julie folded her arm under her cheek. Something wonderful had happened to her tonight, she knew it had, and she would never forget it. Then she fell asleep.

(To be continued)

You Can Sew — VI. *Zippers*

Jean R. Jennings

MOST dresses and skirts and many others, of our articles of clothing require neat and inconspicuous closings at points where buttons or other fasteners would not be practical. The usual closing of this type is the placket.

Since most plackets are closed with slide fasteners, commonly known as zippers, methods for constructing these are important to the home-sewer. They make possible a perfect fit and give a trim, finished look to a garment. They are easy to put in and use.

Because of their variety in style, material, color, and length, zippers are adapted for use in all types of closings and every sort of fabric. It is extremely important to choose the correct slide fastener for each specific need.

A placket should be made to fit as smoothly as a seam so that the perfect fit of the dress is retained. Extreme care must be taken to avoid any stretching of edges where a zipper is inserted in order to avoid an unsightly bulge at the bottom of the fastener.

Zippers are usually inserted in the seam of dresses, blouses, or skirts as one of two placket types: a lapped seam placket, or a slot seam placket. For most garments, either type will serve. However, the lapped seam method is more generally used for side openings, and the slot seam method for center front or back openings.

The garment being made is always carefully fitted before the zipper is inserted. The seam lines of the dress opening form the front and

back placket lines, they should be carefully marked with guide bastings. Seam allowances should always be at least 5/8 inch through the placket area. If, in fitting the dress, the seam allowance has been narrowed, it must be extended again by sewing on a piece of seam tape or a strip of fabric of the dress.

A skirt placket is generally 7 inches long; a dress placket 10, 12, or 14 inches, usually at least 6 inches of this being in the skirt. The exact length is determined by how tightly the bodice and hip areas fit. A snug blouse might require a placket opening that reaches almost to the armhole. On a fitted skirt, the opening reaches a bit below the fullest part of the hips.

Following are rules to be noted when making a zipper closing of any type.

1. Zippers should be kept closed when applying and when washing.
2. When stitching the side seam, make the placket opening ½ inch longer than the metal of the slide fastener to allow for ease. On skirts, allow a ¾ inch longer opening to provide seam allowance for sewing on the band.
3. The seam line at the ends of the placket opening should be secured by backstitching.
4. Complete the waistline seam of a dress—stitching, taping, pressing, and finishing raw edges—before setting in the zipper.
5. Use the cording or zipper foot on the sewing machine so the stitching may be made close to the metal.
6. Close the placket opening with a machine basting before inserting the zipper.

Lapped Seam Placket

Press the seam allowance open until it lies flat. Then fold under the back seam allowance ⅛ inch from the basted seam line and baste.

Working from the wrong side, place the creased edge of the back seam allowance over the right side of the zipper and next to the metal teeth. Using a zipper or cording presser foot, stitch directly along the edge of the cloth and next to the metal, easing the fabric to the tape. Continue stitching beyond the end of the metal to the very end of the tape at both ends.

While proceeding with the next step, make sure that the ⅛ inch of back seam allowance is kept in place under the front seam allowance so that the stitching and zipper remain forward of the basted placket line.

Next, with the garment right side out, pull the free front edge of the zipper tape forward and pin from the right side at right angles to the seam line. Make sure that the zipper and ⅛ back seam allowance are smooth under the front before you top stitch the placket.

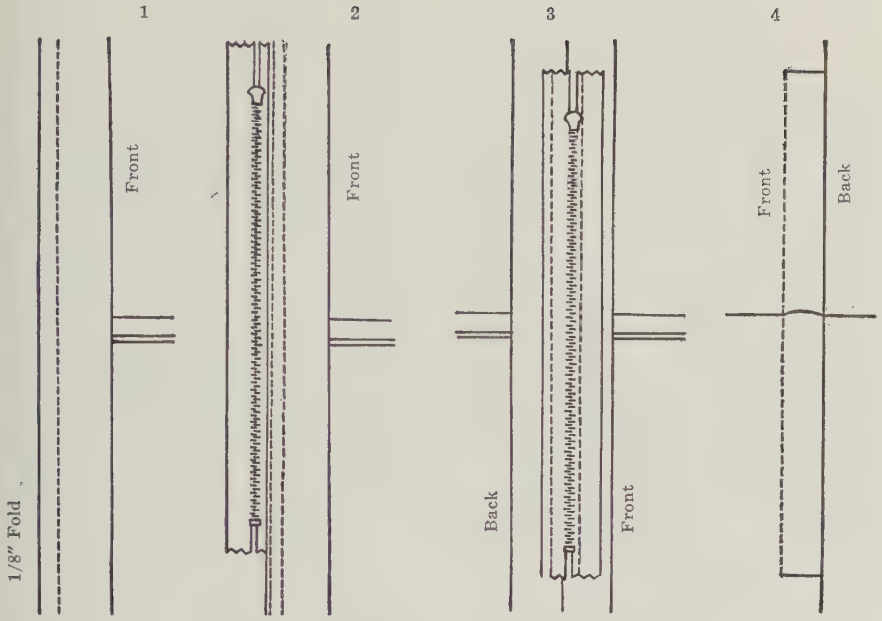
Baste, making an even guide line straight and an even distance from the placket line. Using the zipper foot, machine stitch the front of the garment to the tape close to the metal of the zipper. Stitch across the ends and then backstitch to hold firm.

Remove the machine basting along the placket line and press over a soft surface.

Slot Seam Placket

This method is preferred for neck, sleeve, and pocket openings. It may, on occasion, be used for side seams of blouses and some dresses. In a blouse, the open end of the zipper is placed at the bottom instead of the top.

Machine baste on the seam line



STEPS IN THE INSERTION OF ZIPPERS

1. Shows fold in back seam, allowance ⅛ inch from hem line.
2. Shows ⅛ inch fold in back seam stitched close to zipper teeth.
3. Shows zipper in place from the wrong side.
4. Shows finished zipper closing from the right side.

the length of the placket. Press the seam open. Now, with the garment wrong side out, slip the seam allowance to your right under the presser foot, and place the right side of the zipper against the opened seam allowance. Holding the center of the zipper directly over the seam line, stitch. Baste before stitching, if it seems necessary.

Now turn the garment right side out and baste it to the zipper tape on either side of the basted seam line. Baste first along the side of the zipper attached to the seam allowance. When basting the other side, push the garment toward the seam line to ease the fabric across the zipper and prevent spreading. Using a zipper foot, stitch on the machine, backstitch at the ends, and tie off thread on the wrong side.

Press the placket and remove basting from the seam line.

Telegram

Linnie F. Robinson

Silent, passive and dulled to pain,
I sat and sewed as they read the words;
While hard on the window pounded
the rain.

I kept the needle going through—
These were flowers I would remember,
Roses, lilies, and anemone rue.

Elizabeth's Children

Olive W. Burt

CHAPTER 8 (*Conclusion*)

Synopsis: Carol Wilson, an artist on the staff of a magazine edited by Brent Gibson, went to Wyoming to attend the funeral of her sister Elizabeth. She felt a deep sympathy for the motherless children, and decided to go back to them, however, she found them well cared for. Fred, Carol's brother-in-law, had become interested in a kindly neighbor, Dolly Graham, and Dolly's brother Tony declared his love for Carol. However, Brent Gibson telephoned, asking Carol to return to the city to make the illustrations for a serial story. After the work was completed, Carol went back to Wyoming for a vacation. Tony took her on many excursions, and their regard for each other deepened. Finally, Brent Gibson arrived at the Wyoming ranch to see Carol. Tony, Dolly, Fred, Carol, and the children explored a cave, and Steven, Carol's nephew, disappeared.

THE little girls, watching the growing image of fear on the faces of Carol Wilson and Dolly Graham, drew closer to the women. Trudy, not knowing why she did it, began to cry; Becky's lips trembled; Kathy was pale.

Carol bent to Trudy. She forced herself to smile and to speak gaily. "Now what's this blubbering for, darling? Daddy and Uncle Brent and Uncle Tony will be right back. They have just gone to get Stevie."

"Bears!" sobbed Trudy. "Big black bears!"

"Nonsense!" Carol said heartily. "We were all in the cave and there were no bears. Look, girls, how far do you think it is down to that pointed gray rock? As far as the river from your house?"

Their attention diverted for a moment, they turned to look where Carol was pointing. As they did so, a faint, tremulous shout floated down to them. As one person, they swung about, looking upward. And there, high above them, standing on a narrow ledge of rock, was Stevie.

"Aunt Carol!" The boy's voice held panic. "I can't get down."

From where she stood, it looked to Carol as if Steve could never get off that ledge. Above him rose a wall of jagged, bare stone; below him was a sheer drop of fifty feet. How had he got there?

"Don't move, Stevie!" she called back, keeping her voice calm. "Just stand still. We'll get you down."

Fred, Brent, and Tony heard the shouting and came running out.

"Steve!" Fred's voice shook with anxiety.

Dolly Graham came to him. "Steady, Fred. Don't scare him."

Fred nodded shortly, and when he spoke again his voice was reassuring. "Stand still, Stevie, boy. We'll get you down!"

"He must have climbed up through that cleft at the back of the cave," Brent said. "I didn't think it possible, though. Well, I'll go up after him."

"You can't get up there!" Fred protested. "We'd better go down to the car and get a rope."

"No. I can make it. At least, I can make a try."

He said no more but turned and went into the cave. Carol heard his footsteps, determined and steady, striking against the rocky floor. She tore her eyes away from the little boy, looking so small and vulnerable against the cliff, and ran after Brent. She saw him go straight to the rear of the cave, where the shaft of sun-

light betrayed the broken roof. Before she reached him, Brent had already started to climb.

Carol came to the place and looked up. It was a narrow fissure in the bare rock, running almost perpendicularly upward. A few wind-blown seeds had found a resting place in the chinks of the rock, and had taken root, so that here and there were clumps of brush. They seemed to have such a tenuous hold on the rock that Carol shuddered at the thought of Brent's trusting to them. Yet that was just what he was doing. Digging his toes into the chinks, hanging onto the clumps of brush, he was making his way slowly up toward the patch of sky above them.

CAROL drew back and went out to join the others. They stood silent, their faces uplifted, watching Stevie.

Fred cupped his hands around his mouth and shouted cheerfully, "Uncle Brent is on his way up, Stevie. Stand still and wait. He'll be there in a minute."

"Where's Tony?" Carol asked, becoming aware that one of the group was missing.

"He's gone down to the car to get a rope and to summon help. If Brent doesn't make it—and I don't see how he can—we'll need help," Dolly answered.

"If Brent doesn't make it. . . ." Carol's voice shook. Then, steadying it, "I guess there's nothing we can do. . . ."

"No. Just wait."

Dolly came and stood beside Carol. "You must be thinking that Tony should have gone up there," she said gently. "He's younger than Brent, and more agile. But Tony can't stand high places — never could without getting dizzy. So it was best to let Brent try."

Carol nodded dumbly. She was glad it was Brent to whom Stevie's safety was entrusted. Glad, even though she felt numb with anxiety for the man's safety. One slip of his foot might send him plummeting down that narrow well, to land on the rock floor of the cave, hurt and broken.

Her eyes ached from staring up at Stevie; ached from trying to see Brent's figure beside the boy, when Brent was not there. It was taking a long time. Why so long? Steve had been away from them, out of their sight, for only a moment. How had he got up there so quickly, when it was taking Brent such an interminable time?

An exclamation from Kathy was the first indication that the man had made it. Almost at once, his dark head appeared at Stevie's feet, then his shoulders. Slowly, carefully, he heaved his whole body up out of nothingness, to stand beside the little boy. He looked down at the anxious group below him, held up his hand with thumb and forefinger joined in the circle that had come to mean "success!" The sigh of relief sounded like a groan.

They could not hear what Brent was saying to Stevie, but they saw the boy nod, and then Brent began to lower himself down through the fissure. He was partly hidden from their view, when Stevie stepped carefully along the narrow ledge, stooped, and began to disappear with Brent.

Carol ran into the cave and to the rear. Small rocks and dirt were falling on the floor, so she could not

(*Continued on page 536*)

ANNUAL REPORT FOR 1957

SELECTED DATA

THE RELIEF SOCIETY marks another year of progress—steady growth in membership, increased activity, and expanding influence.

1957 has brought to the organization its greatest single increase in membership for the past sixteen years. The total membership of 183,436 represents an increase of 10,714 over 1956 with 149,502 Relief Society members in the stakes of the Church and 33,934 in the missions.

The membership is distributed throughout each of the forty-eight states in the United States, Hawaii, Alaska, and forty-two foreign countries. There are 4,133 local Relief Societies in the wards and branches throughout the Church, which have been working under the supervision of 248 stake and forty-five mission Relief Society organizations. In these various organizations 118,117 Relief Society sisters have served in positions of leadership and 35,923 wives and mothers have participated in 2,298 Singing Mothers choruses.

An interesting feature in scores of Relief Societies has been the increased number of young wives and mothers in the Church who are partaking of the rich opportunities provided through the greatly diversified program. Both older and younger mothers alike are finding that their lives are enriched as they mingle together, the younger sisters partaking of the wisdom, mellowness of age, and proven testimonies of the older sisters, and those in their golden years partaking of the enthusiasm, courage, and hopeful, progressive spirit of the younger mothers.

The diversified program and courses of study continue to appeal to the varied interests of Relief Society women throughout the Church. This is evident through the increased attendance at the weekly meetings.

Service as well as personal development have claimed the attention of Relief Society sisters, for, during 1957, there were 3,125,813 monthly visits made to

Counselor Marianne C. Sharp, President Belle S. Spafford, Counselor Helen W. Anderson
General Presidency of Relief Society

Latter-day Saint families by 75,928 visiting teachers. This was an increase of 184,383 visits over 1956. Devoted Relief Society sisters have also made 275,469 visits to the sick and homebound, have spent the equivalent of 29,069 eight-hour days caring for the sick, and have assisted at 8,159 funerals, even in 816 instances having been called upon to help dress the dead for burial.

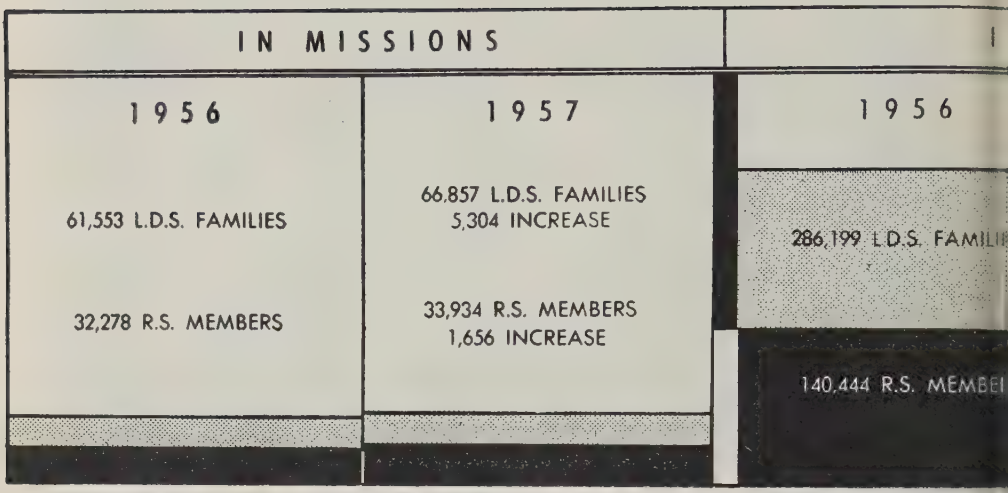
Under the direction of the Priesthood, Relief Society sisters have contributed 344,183 hours of service to the Church Welfare Program and have completed 358,882 sewed articles either in work meetings or at home under the supervision or direction of the local societies. These articles have included quilts, household furnishings, miscellaneous sewed articles, and clothing for men, women, and children.

The service, devotion, and development as reported in Relief Societies throughout the Church are living testimony of the words of the First Presidency to Relief Society in 1942, that ". . . in the work of Relief Society are intellectual, cultural, and spiritual values found in no other organization and sufficient for all general needs of its members" ("A Centenary of Relief Society," page 7).

Hulda Parker

General Secretary-Treasurer

MEM



ORGANIZATIONS

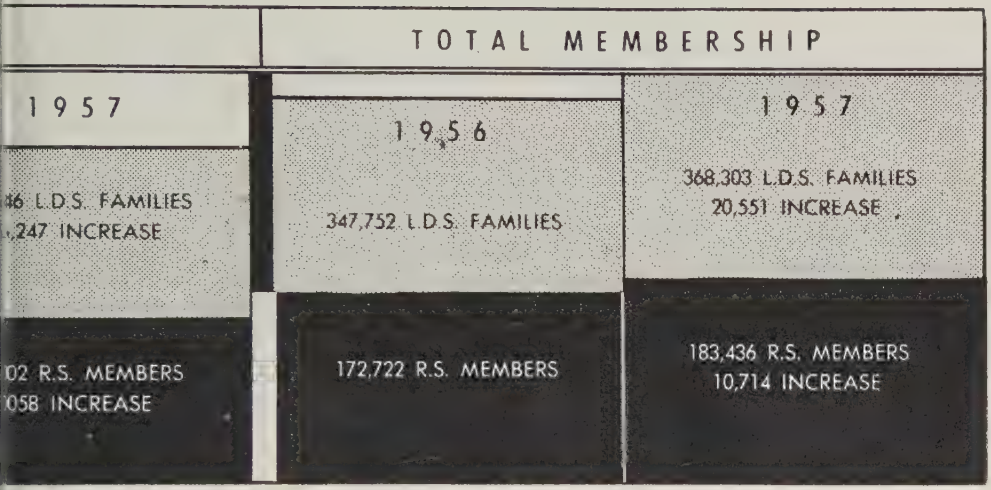
	1957	1956	Increase
Stake and Mission Organizations (Total)	293	280	13
Stakes	248	235	13
Missions	45	45	....
Ward and Branch Organizations (Total)	4,133	3,938	195
In Missions	2,371	2,281	90
In Stakes	1,762	1,657	105

LEADERSHIP

118,117 Relief Society Members Participated in Leadership Activities in 1957 and 109,790 in 1956.

	1957	1956	Increase
Stake Officers	2,874	2,725	149
Mission Officers	779	735	44
Ward and Branch Executive Officers	15,429	14,547	882
Other Officers	8,042	7,652	390

SHIP



Class Leaders	15,065	14,147	918
Visiting Teachers	75,928	69,984	5,944

SINGING MOTHERS

	1957	1956	Increase
Ward and Branch Singing Mothers Choruses (Total)	2,398	2,299	99
In Stakes	1,781	1,727	54
In Missions	617	572	45
Approximate Number of Singers (Total)	35,923	34,621	1,302
In Stakes	29,582	29,131	451
In Missions	6,341	5,490	851

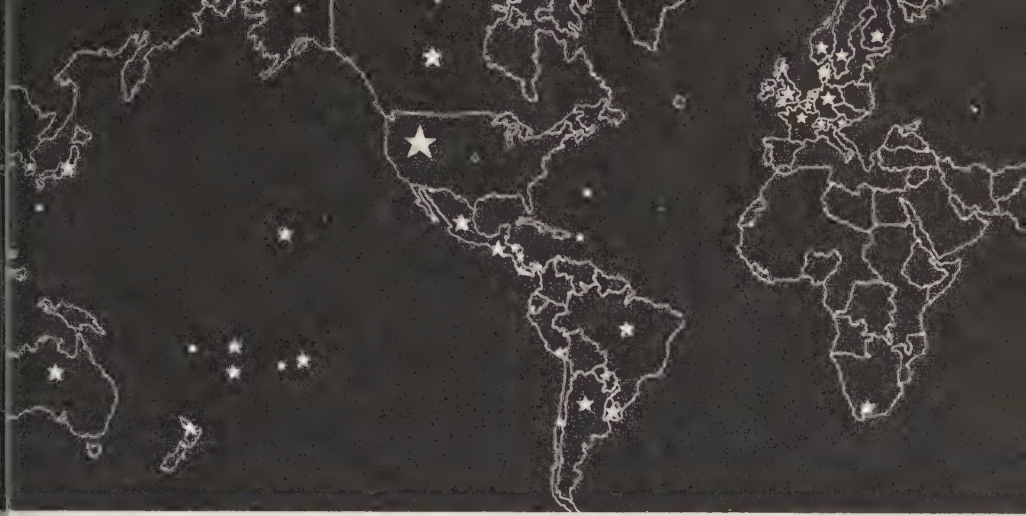
MAGAZINE

	1957	1956	Increase
Relief Society Magazine Subscriptions	149,230	146,100	3,130

1957 GEOGRAPHICAL DISTRIBUTION

OF RELIEF SOCIETY ORGANIZATIONS AND MEMBERS

Location	In Stakes		In Missions		Totals	
	Organizations	Members	Organizations	Members	Organizations	Members
UNITED STATES and TERRITORIES						
Alabama			15	211	15	211
Alaska			7	170	7	170
Arizona	130	7,397	12	219	142	7,616
Arkansas			9	128	9	128
California	332	21,671	42	1,181	374	22,852
Colorado	36	1,937	19	316	55	2,253
Connecticut			4	104	4	104
Delaware			2	46	2	46
District of Columbia	3	140			3	140
Florida	11	428	39	810	50	1,238
Georgia	13	386	12	218	25	604
Hawaii	18	900	42	781	60	1,681
Idaho	341	21,463	7	111	348	21,574
Illinois	7	347	29	570	36	917
Indiana	1	38	24	610	25	648
Iowa			13	218	13	218
Kansas	6	102	16	234	22	336
Kentucky			22	372	22	372
Louisiana	10	280	8	177	18	457
Maine			12	188	12	188
Maryland	5	256	2	36	7	292
Massachusetts			12	264	12	264
Michigan	9	323	5	116	14	439
Minnesota			16	375	16	375
Mississippi	8	132	12	179	20	311
Missouri	5	213	16	316	21	529
Montana	36	1,136	26	539	62	1,675
Nebraska			13	224	13	224
Nevada	46	2,605			46	2,605
New Hampshire			5	73	5	73
New Jersey	2	115	5	136	7	251
New Mexico	19	749	38	705	57	1,454
New York	5	242	21	444	26	686
North Carolina	1	30	40	827	41	857
North Dakota			5	60	5	60
Ohio	1	36	28	573	29	609
Oklahoma			23	402	23	402
Oregon	56	3,045	25	545	81	3,590
Pennsylvania	1	48	29	531	30	579
Rhode Island			2	19	2	19
South Carolina	13	495	11	164	24	659
South Dakota			9	137	9	137
Tennessee			15	274	15	274
Texas	46	1,340	38	686	84	2,026
Utah	1,005	74,101			1,005	74,101
Vermont			3	31	3	31
Virginia	11	484	20	365	31	849
Washington	74	3,408	9	162	83	3,570
West Virginia			11	220	11	220
Wisconsin	3	130	10	171	13	301
Wyoming	55	2,876	15	310	70	3,186
Total—United States	2,309	146,853	798	15,548	3,107	162,401



RELIEF SOCIETIES REPORTED IN 1957 ANNUAL REPORT

Location	In Stakes		In Missions		Totals	
OTHER COUNTRIES	Organizations	Members	Organizations	Members	Organizations	Members
Argentina			28	564	28	564
Australia			30	719	30	719
Austria			6	153	6	153
Belgium			11	127	11	127
Bermuda			1	8	1	8
Brazil			22	333	22	333
Canada	58	2,501	78	1,566	136	4,067
Chile			1	22	1	22
China			2	17	2	17
Cook Islands			2	21	2	21
Costa Rica			3	19	3	19
Denmark			19	419	19	419
El Salvador			4	69	4	69
England			76	1,173	76	1,173
Fiji Islands			1	11	1	11
Finland			17	419	17	419
France			17	122	17	122
Germany			171	5,096	171	5,096
Guatemala			11	181	11	181
Honduras			2	55	2	55
Ireland			4	60	4	60
Japan			36	426	36	426
Korea			1	20	1	20
Mexico	4	148	77	1,516	81	1,664
Netherlands			23	283	23	283
New Zealand			73	1,026	73	1,026
Nicaragua			1	16	1	16
Norway			16	371	16	371
Okinawa			1	21	1	21
Panama Canal Zone			1	26	1	26
Paraguay			2	20	2	20
Peru			3	24	3	24
Puerto Rico			2	15	2	15
Samoa			53	677	53	677
Scotland			6	97	6	97
Sweden			38	531	38	531
Switzerland			26	395	26	395
Tahiti			10	231	10	231
Tonga			42	702	42	702
Union of South Africa			19	252	19	252
Uruguay			23	534	23	534
Wales			5	49	5	49
Total Other Countries	62	2,649	964	18,386	1,026	21,035
GRAND TOTAL	2,371	149,502	1,762	33,934	4,133	183,436

VISITING TEACHING	1957 Number	1956 Number	Increase
Visiting Teachers	75,928	69,984	5,944
Visiting Teacher Districts	40,232	37,168	3,064
Family Visits (Total)	3,125,813	2,941,430	184,383
Home	2,092,706	1,963,269	129,437
Not Home	1,033,107	978,161	54,946
Per cent at Home	66.94%	66.75%	
Communications in Lieu of Visits	60,056	51,019	9,037

8.49 average visits were made to each L.D.S. Family in 1957
8.46 average visits were made to each L.D.S. Family in 1956

COMPASSIONATE SERVICE			
Visits to Sick and Homebound	275,469	255,719	19,750
Days Care of the Sick	29,069	26,148	2,921
Bodies Dressed for Burial	816	726	90
Funerals at Which Relief Society Assisted	8,159	7,371	788
Wards and Branches Maintaining Lists of Nurses	2,459	2,288	171
In Stakes	1,864	1,743	121
In Missions	595	545	50

	1957 Number	1956 Number	Increase
CHURCH WELFARE SERVICES			
Hours Contributed to Church Welfare Program by All Females Upon Assignment by Relief Society	344,183	*	
Family Visits Made Under Direction of Bishop	37,347	43,971	6,624
Sisters Serviced Who Sewed for Themselves and Families	3,061	2,675	386
Hours Contributed to Church Welfare Program by Sisters Serviced by Relief Society Under the Direction of the Bishop	72,862	*	
SEWING SERVICE AT MEETINGS			
Articles Completed (Total)	358,882	353,697	5,185
Kinds of Articles:			
Quilts	20,299	18,884	1,415
Children's Clothing	37,136	32,671	4,465
Women's Clothing	53,097	49,178	3,919
Men's Clothing	3,137	5,429	-2,292
Household Furnishings	120,299	115,118	5,181
Other (Miscellaneous)	124,914	132,417	-7,503
Sewing Machines Owned by Societies (Total)	3,786	*	
In Stakes	3,318		
In Missions	468		

*This information was not called for in 1956 reports

	1957 Number	1956 Number	Increase
TOTAL MEETINGS HELD	207,422	191,558	15,864
Relief Society General Conference	*	1	-1
Stake Relief Society Conventions	129	122	
Stake and Mission Meetings (Total)	5,826	5,394	432
Stake and Mission District Board	3,165	2,936	229
Stake Leadership (Union)	2,661	2,458	203
Ward and Branch Meetings (Total)	201,467	186,041	15,426
Regular Meetings for Members	135,881	127,172	8,709
March, November Fast Sunday and Other Special Meetings	14,116	13,547	569
Visiting Teacher Meetings	23,983	21,473	2,510
Preparation Meetings	21,922	18,507	3,415
Annual Relief Society Conferences	3,426	3,302	124
Officers Meetings Prior to Conf.	2,139	2,040	99

*Cancelled

VERAGE ATTENDANCE AT MEETINGS	1957 Number	1957 Per cent	1956 Number	1956 Per cent	Increase
Regular Meetings for Members	67,391	36.7	62,477	36.1	4,914
In Stakes	53,782	36.0	50,023	35.6	3,759
In Missions	13,609	40.1	12,454	38.6	1,155
Theology Meeting	73,825	40.2	67,770	39.2	6,055
Work Meeting	66,332	36.1	60,747	35.1	5,585
Literature	64,488	35.1	60,803	35.2	-3,685
Social Science	64,912	35.3	59,688	35.0	5,224
Visiting Teacher Meetings	39,190	51.6	35,975	51.4	3,215

ISITS BY STAKE AND MISSION OFFICERS	1957 Number	1956 Number	Increase
Visits to Wards and Branches (Total)	29,006	26,760	2,246
To Wards by Stake Officers	22,625	20,887	1,738
To Branches by Mission and District Officers	6,381	5,873	508

CONSOLIDATED FINANCIAL REPORT FOR STAKES AND MISSIONS

Receipts and Disbursements

ash Balance on Hand, January 1, 1957	$1,240,784.04
ceipts	2,092,316.68
	$3,333,100.72
sbursements	1,957,390.01
ash Balance on Hand, December 31, 1957	$1,375,710.71

Assets — December 31, 1957

ash Balance on Hand, December 31	$1,375,710.71
heat Trust Fund Deposited at Presiding Bishops Office	422,912.22
ther Invested Funds (Savings Bonds, etc.)	81,774.62
eal Estate and Buildings	91,069.95
Total Assets	$1,971,467.50

Elizabeth's Children

(*Continued from page 525*)

try to see what was happening. But she knew from the debris and from the shuffling sounds in the crevice, that the two were descending. Carol waited, her heart pounding, for they were not yet safe. The descent was, perhaps, even more precarious than the ascent had been, especially with the little boy to maneuver.

THE moments dragged by. Fred and Dolly and the little girls had joined Carol in her vigil, but she was not conscious of them. Every nerve was strained, listening, trying to interpret each little sound, each falling rock and bit of broken brush.

But at last Brent's feet appeared, and Carol felt like weeping with joy. Those feet — those dear, dusty, shoes! She blinked her smarting eyes, and there they were, Brent and Stevie, safe. They were scratched and grimy, and Stevie's face had pale streaks where tears had washed down. But he wasn't crying now. He was looking somewhat abashed and timid.

Fred and Dolly rushed to the little boy, knelt beside him.

"It's okay, fellow!" his father said heartily, and Steve managed a tremulous grin.

Carol went back to Brent as the others left. "Oh, Brent! I was so frightened for you. Are you all right? All I could do was pray."

He nodded, grinning. "It wasn't too difficult for an old mountain goat."

Carol's tenseness dissolved, leaving her limp and shivering. Sobs of relief came pounding into her throat and she raised her hands to cover her face.

"Oh, Brent! Brent!" she whispered.

His arms went around her. His face was against her hair.

"There, my darling! Don't, please don't cry. It's all over. Stevie's safe."

She clung to him, letting the tears fall. "If anything had happened to you, I couldn't have borne it, Brent! I couldn't have borne it!"

"To me, darling? Did it matter so much?"

She raised her tear-wet lashes. "It mattered everything. Oh, Brent, can't you forget your lost love and see me, Carol? I am here and now and I—I. . . ." She stopped.

"My lost love, darling? She was forgotten long ago — on that first day you walked into my office asking for a job I had a new love — a sweet, funny little love who was all business, all efficiency, but who could not hide the fact that underneath that veneer she was all woman — dear, loving woman!"

He raised her face and kissed her lips, sweet and salty with her love and her tears.

"I've been a silly fool, haven't I? But I honestly didn't know how much I loved you until. . . ."

"Until when, darling?"

"Until I saw your dirty, dusty shoes come into sight in that hole!"

He kissed her again. "I'm going to give Stevie a medal!" he declared.

Brent held her close again.

"Will you marry me, my darling?" he whispered. "Will you go to the temple with me?"

She put her hands behind his head and drew his face down to her lips. "Of course, my sweet."

When they walked out into the sunshine to join the others, they were met by a garland of smiles.

"Carol has promised to marry me," Brent announced at once. "I'm the happiest man in all this wide, beautiful world! Stevie, my boy, I am going to give you a beautiful, big shining medal!"

Fred took Brent's hand, and his congratulations and his gratitude were an incoherent jumble.

Dolly came and put her arms around Carol. "I am glad for you, Carol. You look so radiant, I know it is right for you." She shook her head, smiling ruefully. "I had sort of thought we'd be sisters-in-law. . . ."

Fred came to Dolly's side. "Well, Dolly, when we get married, Carol will be a sort of a sister-in-law, won't she — a sister-in-law by marriage?" He spoke toward the children, standing there watching with intent eyes. "This crisis has sort of precipitated things, I guess. Last night, children, your Aunt Dolly said she would marry me, and come and live always at our place, and help me take care of all of you all the time."

Dolly knelt and gathered them into her arms.

Fred said slowly, "I'm glad for you and Brent, Carol. But I sort of hate to break the news to Tony."

Carol smiled gently. "Tony will get over it," she said soberly. "He'll find a girl nearer his own age, one with the same interests and outlook. Tony's a darling and won't be left to mourn."

The words broke the spell that had been holding them.

"Come along!" Fred said, "let's get back to camp and save anyone from coming up to help us. And we should have some sort of a celebration!"

He took Dolly's arm possessively, and Brent walked close to Carol.

Becky came up and took Brent's hand. "You'll be my Uncle Brent for real now, won't you?" she asked.

He bent and kissed the top of her pig-tailed head. "I always was your Uncle Brent for real!"

Steve swaggered close. "I'm sorry I made you climb up that old crack, Uncle Brent. I was just looking for a secret room, or a bear, or something!"

"It's all right, Steve, but don't ever do it again," Brent told the boy. "This time it brought me a wife — but I don't want that to happen again!"

"Will you go away with Uncle Brent, Aunt Carol?" Kathy asked.

Before Carol could answer, Brent said, "Oh, that's something I forgot to tell you all. I've been looking at places up here, and I think that, if Carol agrees, we'll buy a little bit of land not far from here and build us a house. We'll have to live in town and take care of our magazine, but we can come up here in the summer — some extra weekends, maybe even in the winter. So you'll have us on hand a good deal of the time, Kathy. I like it here!"

"I'm glad!" Kathy said.

Trudy went scampering toward her father. "Daddy! Daddy! Aunt Carol's going to live by us!"

The others ran after her to explain the happy news.

Carol, watching, smiled tenderly, "Elizabeth's children! How dear they are!"

Brent's arm went around her. "Yes, darling. But somehow, I have a feeling that ours will be just as dear!"

Radiant, completely at peace, Carol smiled up at the man she loved.

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions*.

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Annie H. Capps

SOUTH CAROLINA STAKE RELIEF SOCIETY FASHION SHOW

Columbia, South Carolina, April 12, 1958

Annie H. Capps, President, South Carolina Stake Relief Society, reports: "We are happy to announce the success of our first fashion show which was held on a regular union meeting day. All thirteen wards were represented, with approximately one hundred participants. The fashion show was in charge of Pauline Branham, stake work meeting leader, and Malcolm Fagan, Work Director Counselor. Some of the sisters participating in the fashion show had never sewed before. We are very proud of their putting forth the effort and time to make the fashion show a success. We feel that it has encouraged the sisters to sew more for their families, and has helped to show them how to be more economical. Costs of the garments were as low as one dollar for an adult dress and even less for some of the children's clothes. All participants are not shown in the picture."

Joseph Smith, John Taylor, and Willard Richards as they appeared at the organization meeting of Relief Society March 17, 1842, and the present ward Relief Society President, left to right: Jess L. Holmes, First Counselor; William G. Galbraith, Bishop; Minnie C. Fronk, President, Thirteenth Ward Relief Society; Clyde V. Goodwin, Second Counselor in the bishopric.

Sister Hedenstrom reports: "The annual March party proved to be a happy reunion for members past and present. Attending the luncheon and program were seven of the eight former presidents of this organization; seven members of the Ogden Stake Relief Society Board, four of whom were former presidents of the Thirteenth Ward Relief Society. Also present were the ward bishopric and many former members who accepted the special invitation for them to attend. This photograph shows some of the honored guests, together with the present officers, wearing pioneer costumes for their participation in the historical play "The Key Is Turned" written especially for the occasion by class leader Drucilla H. McFarland. The women characterize the charter members of the first Relief Society at its organization on March 17, 1842."

Photograph submitted by Edith C. Bennett

SHARON STAKE (UTAH), PROVO SEVENTEENTH WARD FORMER PRESIDENTS HONORED AT ANNIVERSARY PARTY, March 18, 1958

Left to right: Nina Carter, present President; Lillie Hills; Montez Harward; Ruby Stratton; Elsie Taylor; Mary P. Davis; Charlotte Davies; Martha Kelsey; Goldie Davis.

This ward was formerly known as the Grand View Ward, organized in 1913. There have been twelve Relief Society presidents. Belva Wentz was not present when the picture was taken; Johanna Maxfield and Rose Stewart are deceased.

Edith C. Bennett, President, Sharon Stake Relief Society, reports: "A history of the ward Relief Society was given, and a tribute was paid to each of the presidents. They were presented with corsages, and a luncheon was served to Relief Society members present and honored guests."

Photograph submitted by Ilene S. Bagley

SOUTH DAVIS STAKE (UTAH) SINGING MOTHERS PRESENT MUSIC FOR MANY OCCASIONS

Standing at the right, chorister Phyllis Larsen; seated at the piano, organist Inez Tanner.

Ilene S. Bagley, President, South Davis Stake Relief Society, stands fourth from the right in the back row; Mona H. Haack, Second Counselor, stands tenth from the right in the third row.

Sister Bagley reports that these Singing Mothers practice each week, beginning in October and continuing through May, except during the holidays. They presented music for stake conference in January, the visiting teachers convention in February, union meeting in April, Relief Society Convention in May, and stake conference in June. Each ward group sang at the November and March special Relief Society Fast Sunday evening programs.

Photograph submitted by Matilda B. Gilbert

FRANKLIN STAKE (IDAHO) SINGING MOTHERS PRESENT MUSIC FOR ANNIVERSARY PROGRAM, "OUR PRICELESS HERITAGE," March 17, 1958

Seated at the right (in dark dresses), left to right: General President of Relief Society, Belle S. Spafford; Matilda B. Gilbert, President, Franklin Stake Relief Society. Nell Brenchley, First Counselor, Franklin Stake Relief Society, is seated behind them

in dark dress); Audrey Hansen, Second Counselor, is seated third from left in the second row.

Lorna K. Peterson, pianist, is seated at the left in the front row; Edrus Larson, organist, is seated at the organ (in dark dress); Mildred Oliverson, chorister and director of the Singing Mothers, is seated at the left in the second row from the back.

Ward Relief Society presidents are seated as follows: Marion Condie, at the right of the organist; Udell Purser, second from the left in the second row from the back; Rhonda Poole and Ruth Stevenson, eighteenth and nineteenth from the left in the second row from the back.

This chorus also furnished music for Stake Quarterly Conference April 27th, and for the Franklin and Oneida Stakes Convention May 14, 1958.

Photograph submitted by Alline Hatch

ORANGE COUNTY STAKE (CALIFORNIA), BUENA PARK WARD RELIEF SOCIETY BIRTHDAY PARTY, March 12, 1958

Seated in front: Margaret Childs (as a granddaughter); Norma Mackey (as a grandmother).

Standing, left to right: Rose Calaway, who directed the skit "Through the Years"; Bishop T. Kirk Robison; Edna Mackey, Second Counselor; Lois Beutler, President; Alta Sorenson; Marcia Robinson, First Counselor; Gladys Brunner; Margaret Scott, Secretary; Ilene Bray; Kay Parks.

Alline Hatch, President, Orange County Stake Relief Society, reports: "The skit 'Through the Years,' by Nora Reid, depicting the history and purpose of Relief Society, is told by a grandmother to her granddaughter, was presented under the direction of Rose Calaway, visiting teacher message leader. The costumes worn by the sisters are representative of those worn by the first Relief Society members. One of the dolls shown is holding a real tiny Bible in her arm, and the tables were decorated with eighteen dolls dressed in costumes of that period. Relief Society colors were used in the flowers, and posters representing the lessons were on display. Songs used in the play were: 'The Lord Is My Shepherd,' 'The Spirit of God,' 'Sweet Is the Work,' and 'My Testimony.' They were sung by Marcia Robinson, Gladys Brunner, Jeanette Morley, Dorothy Larson, and Margaret Scott, director."

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 10—The Desire to Serve in the Gospel Plan

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Sections 7 and 11)

For Tuesday, November 4, 1958

Objective: "If you will live for the blessings you desire, you will obtain them" (Joseph Smith, Sr., to Brigham Young).

Introduction

The objective for this lesson is a statement made to Brigham Young by the first Patriarch of the Church, Joseph Smith, Senior, the Prophet's father. Several of the revelations given before the organization of the kingdom of God upon the earth were addressed to persons who desired to learn from the Prophet how they could assist in the work committed to Joseph Smith. Among these were Joseph Smith, Senior (D & C 4), Martin Harris (who is referred to in (D & C 5), Oliver Cowdery (D & C 6, 8), Joseph Knight, Senior (D & C 12), and others yet to be considered in this series of lessons.

Instructions to Hyrum Smith

Prominent among those who proved stalwart in defense of the truth was Hyrum Smith, a faithful follower of his brother Joseph. Upon learning about the Prophet's translating The Book of Mormon plates, Hyrum journeyed to Harmony Township, Pennsylvania, to obtain more information about the work in which the Prophet was then engaged. It was upon this occasion that Joseph inquired of the Lord for Hyrum. Section 11 is the answer to this request. The first nine verses of this section are the same as those addresed to Oliver Cowdery (D & C 6). It seems most appropriate that the importance of the Lord's work would be emphasized to these two men who were to help the Prophet in his calling. Both of them apparently had similiar desires. Notice verses 8 and 14 of Section 11:

Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be th

means of doing much good in this generation.

> Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy;
>
> And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive (D & C 11:8; 13-14).

As you read these verses and reflect on the promises made therein, what would you give to receive similar blessings? These verses point out the means by which men may receive the Lord's help in realizing their good desires. In the context to verse 14, Hyrum is informed that he is to put his trust ". . . in that Spirit which leadeth to do good — yea, to do justly, to walk humbly, to judge righteously . . ." (D & C 11:12). If he will do this the righteous desires of his heart will be given to him, but this will also require that faith be expressed in the Lord, which is the basis of a fulfillment of the things which should fill his soul with joy (D & C 11:13).

Revelations to Others

At other times in this dispensation men sought through the Prophet to learn how their desires might be realized. The Lord on one of these occasions (August, 1831) reminds his people that ". . . those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power" (D & C 63:57).

We are reminded in another revelation that as "a pattern in all things" that "ye may not be deceived" by Satan, men may be contrite and their language meek, yet to be acceptable to the Lord they must obey the ordinances of the gospel. (See D & C 52:14-16.)

One of the distinguishing characteristics of the true follower of the Master is the sustaining of those in authority over him. The upholding of the leadership of the kingdom of God arises out of the truth that our leaders, both local and general, are the Lord's representatives. (See D & C 84:35-38.) To another group of elders the Lord made known the way by which they could obtain the kingdom. His words are, "And if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, Jun., and uphold him before me by the prayer of faith" (D & C 43-12). This meant not only by an upraised hand and even by prayer, but by actual material support when necessary.

Book of Mormon Contribution

One of the informative and significant changes found in the Sermon on the Mount as given in The Book of Mormon, deals with the granting of the *desire* to partake of the blessings of the kingdom of God. Notice the contribution of the Nephite scripture:

> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
>
> Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift (Mt. 5:23-24).
>
> Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—

Otto Done

JOSEPH SMITH, SENIOR, HOME IN PALMYRA, NEW YORK

Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you (3 Nephi 12:23-24).

Before one can claim the fulness of reward, one must seek reconciliation with those who have anything against him. It is well to notice that the injured or "presumed" injured party is to go to the one who is responsible for the injury or hurt. (See Mt. 18:15-17.) This admonition does not absolve the latter from also seeking to make the reconciliation which will bring forth the promised blessings. (See D & C 64: 8-11.)

Calls to the Ministry

As we consider the revelation given to Hyrum Smith (D & C 11), we learn that righteous desires will be granted but that they may not come immediately. Hyrum sought to preach the gospel, but the time had not yet arrived for him to do this. In fact, the Lord informed him that he must be patient in this desire, saying ". . . you need not suppose that you are called to preach until you are called" (D & C 11:15). This is an important principle in relation to the gospel. The author remembers one non-Mormon minister who cited Sections 4:3 and 6:4 to justify his own "call" to the ministry as being taught in Latter-day Saint scriptures. However, these revelations were given before the restoration of divine authority and the organization of the Church. Hyrum Smith and all others at that time were informed of the necessity of receiving a call from the Lord when the time was appropriate, through his Prophet upon the earth.

Many today in the Church have

reason to ponder over these significant ideas found in the revelation to Hyrum Smith. One who truly desires to serve the Lord should make preparation by living close to the Lord in keeping his commandments with all his might, mind, and strength. (See D & C 11:20.) Part of this preparation is the learning of what the Lord requires of one by studying his scriptures. (See D & C 11:22.) There is strong confirmation in verse 25 to the truth that when the Lord does call people to serve him in some capacity in building up the kingdom on the earth, the revelation thus received should not be denied but readily accepted as the word of the Lord. How many of us find ourselves in a condition where, without justification, we do not respond to the call of the Lord's servants and thus bring upon ourselves the penalty of rejecting his revelations?

Examples From the Past

For those who have the desire to serve the Lord and faithfully keep his commandments and seek to bring forth and establish the cause of Zion (See D & C 11:6), the Lord has promised rich rewards. (See D & C 11:7.) (See Lesson 9.)

These rewards are given to those who desire them sufficiently to live the law which will bring forth the greatest blessings. The kind of desire which the Lord requires of his children is that of strength and ardor of feeling that motivate them to act in accordance with his law. There are many examples in the scriptures of those who were prompted by a desire great enough to call forth the blessings of heaven. It seems that the case of the first Nephi, son of Lehi, illustrates this principle very well. He was rewarded of the Lord because of his "great desires" founded upon a faith which was genuine. (See I Nephi 2:16.) The Lord softened his heart that he might believe even greater things because of his diligence. His life might be considered one of a consuming desire to know the truth and then to follow the voice of the Spirit.

Enos, grandson of Father Lehi, was rewarded with the desires of his heart because of his faith. (See Enos 9:12-17.) An Old Testament example of fulfilled desires on the part of Judah during the reign of King Asa may also be cited. (See 2 Chronicles 15:15.)

Is the Office All-Important?

Opportunities to serve in the Church usually come to all who have the desire. These calls to service may seem to be minor at times, but one should keep in mind that his or her contribution, regardless of the position one holds, moves the kingdom forward. Individual blessings are received as one remains actively engaged in the Lord's work. Important to an understanding of the kind of desire that one should have in connection with service in the Church, are these words of President Brigham Young:

> If I find a man, as I do once in a while, who thinks that he ought to be sustained in a higher position than he occupies, that proves to me that he does not understand his true position, and is not capable of magnifying it. Has he not already the privilege of exhibiting all the talents he has—of doing all the good he is capable of in this kingdom? Is he curtailed in the least, in anywise or place, in bringing forth his wisdom and powers, and exhibiting

them before the community, and leading out? No, not in the least. Are any of you infringed upon or abridged in the least? Is there a sister who has not the privilege of exhibiting all the talent and power she will, or is capable of, for the benefit of her sisters and her children? Are the sisters deprived of any liberty in displaying their taste and talent to improve the community? (*Journal of Discourses* 7:161-162).

A person's exaltation in the celestial kingdom is not dependent on the position he may hold in the Church, but upon how well he incorporates the principles of righteousness into his life and, at the same time, accepts the responsibilities of membership in the kingdom of God.

If the motivation behind one's desire for position is prompted by ambition to exalt oneself, there is lacking the necessary qualification to serve in righteousness. Martin Harris' desire to become one of the three witnesses to The Book of Mormon is a good case in point. (See D & C 5:23-25.) When the apostles James and John desired to exalt themselves by occupying positions on the right and left of Jesus in the Father's kingdom, the Lord gently reprimanded them and, at the same time, denied their desire. (See Mark 10:35-41; Mt. 20:20-24.)

Desires of the Living to Aid Their Dead

As one considers further thoughts relative to one's desire in the gospel plan, he learns that the basis of the doctrine of salvation for the dead is desire on the part of the dead to receive the saving ordinances of the gospel. Basically, the ordinances for the dead administered in the temples are for those who have died ". . . without a knowledge of the gospel" (D & C 128:5). Their desires for salvation will be realized when they have accepted the gospel in the spirit world and when the ordinances are performed in their behalf by the living. In other words, the desires of men's hearts go to judgment as well as their works. (See Alma 29:4-5; 41:3-6.) This is indicated in a revelation to the Prophet Joseph Smith not found in The Doctrine and Covenants. On January 21, 1836, in the Kirtland Temple the "voice of the Lord" came as he beheld in vision the celestial kingdom:

> All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts (*D. H. C.* II:380).

We may also see wherein the desires of the living in behalf of their deceased relatives are realized in this doctrine as their hearts are turned toward their dead in the spirit world.

Death of Righteous From War

One of the comforting assurances received in this life by parents who have lost sons or daughters as the result of war is based upon this concept stated in the revelation given to the Prophet. Such faithful members of the Church will be rewarded according to their desires — the blessings of the exaltation will be made available to them. This fact was stated by the First Presidency

during World War II, when many of our righteous young men and women were called to the other side. Among other things, the general conference message of the First Presidency said:

> In this terrible war now waging, thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving, have already been called back to their heavenly home; others will almost surely be called to follow. But "behold," as Moroni said, the righteous of them who serve and are slain: "do enter into the rest of the Lord, their God," and of them the Lord has said ". . . those that die in me shall not taste of death, for it shall be sweet unto them" (D & C 42:46). Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be striking at their brethren will not be held against them (*112th Annual General Conference*, April 6, 1942, page 95).

Section 7

We now have an opportunity to examine a revelation in which the desires of one of the Lord's apostles mentioned in the New Testament are clarified. Joseph Smith and Oliver Cowdery could not agree as to whether or not the following account stated definitely that John the Beloved was promised that he would continue to live in mortality until the second coming of Jesus:

> Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
>
> Peter seeing him saith to Jesus, Lord, and what shall this man do?
>
> Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.
>
> Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? (John 21:20-23)

By the use of the Urim and Thummim Joseph Smith saw a parchment written by John wherein his desire was granted to have power over death that he might continue to bring souls unto Jesus. The Doctrine and Covenants, Section 7:6 states definitely that John became a ministering angel, and that his ministry was not to end until the Savior comes in his glory. His mission is to ". . . prophesy before nations, kindreds, tongues and people" (D & C 7:3). Nephi foresaw this mission of John. (See I Nephi 14:18-27.)

As one who has power over death and yet a mortal in other ways, John is known as a translated being. In reference to the work of such beings, the Prophet Joseph Smith once said:

> Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions (*D. H. C.* IV:425).

From 3 Nephi, Chapter 28, we learn about the three Nephites, who were given their desire to function in a capacity similar to that of the apostle John. Functions and powers of translated beings are given in that chapter.

In addition to John's assisting in the restoration of the Melchizedek Priesthood in this dispensation, we have evidence that during the time of Joseph Smith, he was actively engaged in bringing souls unto

Jesus. During the June 1831 General Conference of the Church, it is recorded that:

> The Spirit of the Lord fell upon Joseph in an unusual manner, and he prophesied that John the Revelator was then among the Ten Tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion, to again possess the land of their fathers (*D. H. C.* I:176).

Again in this revelation (D & C 7) we have an example of fulfilled desires in righteousness. The Lord promised the apostle Peter that his good desire to come speedily unto him at the allotted time for man to die was granted (D & C 7:4, 5, 8).

Questions for Discussion

1. Discuss: The moment one desires eternal life, he is on the way to a successful life, both here and hereafter.

2. Name the ingredients necessary to make one's desires righteous.

3. What is meant by the statement that the desires of men go to judgment as well as their works? How does this emphasize the justice of God?

4. In view of your understanding of the purpose of life, what should be your greatest desire? Name some lesser desires one may have in this life and how they may be obtained.

Visiting Teacher Messages—
Truths to Live By From The Doctrine and Covenants

Message 10—"Remember the Worth of Souls Is Great in the Sight of God" (D & C 18:10).

Christine H. Robinson

For Tuesday, November 4, 1958

Objective: To show the importance of saving souls.

THE message expressed in The Doctrine and Covenants (18:10) although brief, is profoundly significant. God's plan of salvation ultimately is concerned only with the saving of our souls. Our Father in heaven said: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man" (Pearl of Great Price, Moses 1:39). Throughout all of his teachings, Jesus had the same great goal in mind and expressed it over and over again in exhorting his disciples to go into all the world and preach the gospel and to bring souls unto him.

This emphasis on the worth of souls, is a source of great encouragement. The Lord's declaration that the worth of souls is great in his sight elevates mankind to a level of dignity and majesty which should be a source of inspiration and motivation to all of us. William Jordon expressed this thought in these words: "Man is never truly great . . . until filled with knowledge of the majesty of his possibility. He must first breathe the fresh, pure air of recognition of his divine im-

portance as an individual . . . as a great human soul with marvelous possibilities" (*Self-Control — Its Kingship and Majesty*, page 8).

Our Father in heaven organized the universe for the benefit of his children. All that this world is and all that it possesses is for us, to be used wisely for our joy and well-being. To fulfill its destiny and God's purpose, however, we his children must live so as to earn eternal life.

The great challenge this message brings us is how we can assist our Father in heaven in bringing souls unto him.

Our first responsibility is to make sure our own souls are saved. Fortunately, probably the best way to do this is to work conscientiously to help others save theirs. The joy of this labor is made clear in the following verse:

> And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! (D & C 18:15).

One way all of us can help is to teach the principles of the gospel and bear testimony of its truthfulness to our family, neighbors, and friends. Too many of us overlook this wonderful opportunity to help bring souls to our Father in heaven.

Not long ago a mother presented to her teen-age daughter a lovely antique silver bowl which her great-grandmother, over a hundred years earlier, had brought to Utah in a covered wagon. The mother told the daughter she hoped she would always cherish the bowl. She also suggested that when she was married and had a daughter of her own, she should in turn give the bowl to her daughter so that she, too, would remember the courage and fortitude of a great-great-grandmother who had forfeited most of her worldly possessions for the gospel. The mother said:

> Although this bowl is very beautiful, I should like to help you obtain something even more beautiful. I want you to possess something more precious than silver or gold. It is something for which you yourself must work diligently. However, when once you have earned it, no one can ever take it from you, so long as you wish to keep it. This precious possession is a testimony of the truthfulness of the gospel. Your great-grandmother was the first in our family to possess this silver bowl and a testimony. This testimony had a profound influence upon her and also upon the life of her daughter, your grandmother. Now I, your mother, should like to pass my testimony on to you.

We can help also to bring souls unto our Father in heaven through living exemplary lives. Consciously or unknowingly, we constantly influence the lives of those around us for good or evil. In order to make our influence felt as a power for good, we must have a firm and settled faith in the gospel and then must practice putting these gospel truths into action in our lives. We must so live that others will see the fruits of the gospel and will desire to follow its teachings.

Let us strive to bring souls to our Father in heaven. Let us always remember that ". . . the worth of souls is great in the sight of God."

Work Meeting—Managing a Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 2—Setting Goals in Homemaking

Vesta Barnett

For Tuesday, November 11, 1958

Objective: To show the relationship of clearly defined goals to the attainment of satisfying family living.

Goals—Values—Standards

GOALS, values, and standards are the motivating forces of home management. Goals, classified as long or short term, are simply those desires we have and are willing to work to accomplish. Values represent the price, not always in terms of money, but the price in satisfaction we place on the choices we make constantly. Standards might be defined as working standards (how one works) and standards of accomplishment (how the finished product looks). Sound standards are based on the well-being of the family members.

Creation of Goals

The goals that are created and sought by young homemakers naturally grow out of their desires, their past environment and experiences, and the philosophies, attitudes, and values that each brings to the new home. Every young man and woman normally seek happiness and a satisfying pattern of personal living, both for themselves and for the children they hope to have. To attain these desires, many goals are set with the expectation that reaching them will result in a satisfying life. Simply stated, goals are nothing more than the ends that any individual or family is willing to work to attain.

Long-time goals are like beacon lights for us to follow and to guide us for many years; short-time goals are those we gain within a short period of time.

Nickell and Dorsey list the following long-time goals that seem worthwhile for every family to seek:

1. Good health for each member of the family.
2. Continuous development of each member of the family throughout life—physically, mentally, socially, and spiritually.
3. Personal and family relationships that are satisfying.
4. Sufficient resources to ensure the health and welfare of members of the family and to provide educational and recreational advantages for each member.
5. Well-planned housing which meets the needs of the family and is conveniently located.
6. Individual and family participation in local and national affairs and an informed interest in world problems.
7. Management of the family resources to insure attainment of the above goals. (Nickell, Paulena and Dorsey, Jean Muir: *Management in Family Living*, John Wiley and Sons, Inc., page 16. Reprinted by permission).

And for Latter-day Saints we might add: Creating a home atmosphere where every activity is influenced by service in the gospel of Jesus Christ.

Every family has its own unique long-time goals that are important to them—planning for a mission for family members, a college education, an opportunity for Jane to try her wings in the field of art, and a temple marriage for each of the children.

Short-time goals determine to a large extent what we make out of each twenty-four hours we live. Finish the new dress for Susan before Sunday; get the work done early so we can attend Relief Society meeting; bake a batch of cookies for the Cub Scouts; get the ironing done before lunch, and all the other duties that fill our lives.

Goal Setting Is a Continuous Process

Throughout life each family is constantly weighing values and changing its attitudes about attainments and acquisitions. In every home there are personal goals of each member of the family as well as those shared in common by the group. A goal calls up mental pictures of something which the individual or the family wants and will work to bring about.

Importance of Clearly Defined Goals

It is important to define goals clearly. Well-defined goals are like a clearly marked road map — they help us to keep on the main road and avoid time-consuming detours. Clearly defined goals not only encourage the wise use of family resources, but they stimulate the cooperation of those who set them. Some young homemakers decide early in marriage to begin to provide a fund for children who will come to them, and are thus ready to meet these financial obligations when the time comes. As the years go by, the family's goals help direct and control the desires of the group and thus shape the family's pattern of living.

To attain both individual and family goals requires not only knowledge, judgment, and an understanding of the ways and means of using the family resources, but also courage and persistence on the part of all members of the family, especially the homemaker. She usually carries in her heart the secret personal goals of all her loved ones, besides being the motivating force in keeping long-time goals active in the minds of her family.

Values and Management

Values give meaning to life and the creating of conditions under which human values in family living may be realized and shared in family living is one of the roles of management.

The major values, as given by Parker, which govern human conduct are:

> . . . love, religion, knowledge and wisdom, health, comfort, ambition, technological interest or efficiency in work, play, and an appreciation of beauty in its many forms (Parker, DeWitt H., *Human Values*, Harper and Brothers, New York, 1931, page 46. Reprinted by permission).

Thoughts for Discussion

1. How can family life be carried on more successfully when goals are set?
2. What are some of the values governing human conduct? Who helps realize those values in a home?
3. In what way do standards of home management affect sound family living?

Literature — America's Literature — Meet the New World

Lesson 2—Calvinist, Puritan, Pilgrim

Elder Briant S. Jacobs

(Textbook: *America's Literature* by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 4-10; 36-44)

For Tuesday, November 18, 1958

Objective: To relate New England Puritanism to its origins and to its contrasting contemporary beliefs.

WHILE our early American writings were almost never "literary" or "aesthetic," from the beginnings they have been noted for their vigor and buoyancy, for the fierceness and depth of their conflict and for the height and vastness of their hopes. Yet considering that their early parentage was the expansive, liberating age of Elizabeth — one of the two greatest periods of English language and literature— considering the changing, seething cauldron of social, economic, and spiritual relationships which sired them, how could it have been otherwise?

If, during the vibrant yet precarious seventeenth century, Englishmen were shaken to their foundations by heresy, treason, cruel seizures, imprisonments, executions, and civil war, they were also exalted by purifiers of the purified religious-political conscience in their attempts to create a man-made millennium. Much of the century's foment had been brewing for decades, even for centuries. Truly seen, then, this dynamic age should, first of all, be seen as a culmination of conflicts which had been smoldering long before.

The Renaissance

John Addington Symonds has given us a memorable definition of the Renaissance: the rediscovery of the world and of man. From the thirteenth century on, man had been slowly liberated from superstition, ignorance, and provincialism by many inventions which helped him rediscover his world: the compass, modern mapping technique, gunpowder, the printing-press. Copernicus and Galileo in astronomy, Bacon in science, Newton in physics and mathematics, and others enlightened man's view of himself and of his world as never before. In literature and the arts, the Dutch and Italian humanists employed the senses to give man's human qualities new emphasis. Politically, the "Divine Right of Kings" was challenged, Feudalism was being replaced by the rise of cities created by industry and modern capitalism. But dynamic as changes were, without a successful challenging of medieval Catholicism's domination over the souls of men, the Renaissance would not have amounted to much. However, with the help of the Reformation, it created modern man, a new individual who ideally defined

a new political and economic relationship between himself and his fellows, who delighted in being driven by his newly acquired scientific curiosity, and who achieved a new concept of what the rights of the individual should be in his private worship.

The Reformation

While as early as the fifth century groups were organized within the Catholic Church to purify it of false practices, the Englishman John Wycliffe (1320 - 1384) took the first dissenting actions which predicted the later Reformation. After first endangering himself by translating the Bible, he influenced many traveling preachers to join him in preaching against the Pope and the corruptions of the clergy, and in proclaiming the right of each soul to judge religious truths for himself. Wycliffe and the followers of his Lollard Movement also believed that all who believed in Christ had a right to the priesthood. After his martyr's death, the Lollard Movement continued to grow in England, as did a similar movement in Bohemia under John Huss (1369-1415). By the time of Elizabeth, these reform movements within the Christian church were large enough to be reckoned with.

The main Reformation began with Martin Luther (1483-1546), the son of a German miner. During his early lifetime he had witnessed three peasant revolts in Germany, all repressed with great cruelty, while the sale of indulgences within the Catholic church seemed to him most corrupt. In 1517 he defied Rome by nailing his famous ninety-five theses on the door of Wittenberg Church. While his reformed church was a "high" church, which maintained many of the ritualistic resemblances to Catholicism, he preached that every Christian who had truly repented of his sins could be forgiven without a bought pardon or the need of any intercessor between himself and God. Luther preached that "neither Pope nor Bishop nor any other man has a right to impose a single syllable of Law upon a Christian man without his consent." As Calvin did later, he believed that good works were not to be confined to giving alms, fasting and prayer, but that a good day's work done by an honest tradesman was an important means for coming nearer to God. He granted to the Bible an almost completely new authority, coinciding roughly with the invention of printing by his fellow German, Gutenberg.

John Calvin (1509-1564)

College-trained in the humanistic traditions, young Swiss Calvin's genius lay in organizing Protestant churches under the leadership of lay Elders, or Presbyters. Aside from his new emphasis on the authority of the Bible, his theology was essentially medieval. For example, his concept of predestination was central to the teachings of St. Augustine (354-430), and was part of the belief of the Anglican Church long before the Puritans adopted it.

Calvinism is entirely a God-centered religion; unaided man cannot understand either his own depraved nature or that of God. His best guide, however, toward finding God's way is the Bible, as interpreted by learned theologians. Hence from its beginning, Calvinism stressed the need for leaders and members to be educated, since

reason and the intellect were tools indispensable for learning God's superiority and will. Calvin's beliefs are to be found in his famous Five Points. (See text, page 6.)

In the Calvinist world God is all-powerful, everywhere present, and the direct cause of everything that happens. Said the Calvinists, let us then search the Bible and our own souls to learn his will, and stand in awe of his justice and mercy. More than any other, these Calvinistic concepts of God and man guided the destinies of the Puritan fathers in their New Jerusalem established in the New England wilderness.

The English Reformation

In 1534, seventeen years after Luther nailed up his theses, Henry VIII threw off all allegiance to Roman Catholicism, seized the immense wealth of all English monasteries and church-owned lands, and established himself as the head of the English Catholic Church, more familiarly known as the Anglican Church, the Church of England, or the Episcopal Church, since it was ruled by the episcopacy or system of bishops. Since Henry VIII then became head of both political and ecclesiastical government, from 1534 to the Bloodless Revolution of 1688, anyone who opposed the King either on political or religious grounds was guilty of treason and in danger of losing his head.

In Scotland, where the feudal pattern was strong and where the church owned more than half of all property, John Knox (1505-1572) was successfully establishing Calvinistic Presbyterianism as the dominant faith, an influence which also spread to England. But when Henry's daughter, "Bloody Mary," became Queen in 1553, she married a Catholic, Philip II of Spain, and succeeded in forcing Parliament to restore Roman Catholicism as the "official" religion. Many Protestant leaders she burned; others escaped to the Continent. But legions of loyal Englishmen who stayed at home felt their religious consciences to have been violated, and, during the reign of Elizabeth, Mary's successor, this movement to purify the "official" English religion of Catholic impurities, grew to such proportions that the hated, scorned word "Puritan" first appeared.

English Puritanism

According to Ralph Barton Perry, distinguished scholar of Puritanism, the historical movement known as Puritanism can be divided thus:

1. Reformers in the Anglican church, 1559-1662.
2. Settlers of New England, 1620-1630.
3. Makers and victors of the Puritan Revolution in England, 1642-1660.
4. New England theocracy, 1650-1690.
5. Jonathan Edwards and the Great Awakening, 1730-1750

For the moment we are concerned with the first and third divisions.

Under Elizabeth, all church and municipal officials, and all candidates for a university degree, were forced to take an oath to support her as supreme head of state and church. But an alarming number of "Puritans" or non-conformists regarded the Church of England as the dismal result of a half-finished reformation. They would purify it of all man-made evils and usurpations which it had accumulated since the days of pure, primitive Christianity. As sole measure of

A Perry Picture Copyright 1900

LANDING OF THE PILGRIMS
From a Painting by Rothermel

purity they accepted the Bible: if contemporary religious practices were to be found in the Bible, well and good; if not, they must be cleansed out, that the purified original Church of Christ might be worshiped. Distrusting man's appetite in whatever form it manifested itself, whether it be appetite for the flesh, wealth, power, social sophistication, religious pageantry and display, they formed their own congregations *within the Anglican Church*, thus purifying it; the main body of English Puritans did not separate themselves either from state or church.

Puritans remaining in Old England dreamed that the Revolution would bring about the new Zion, that throughout New England their purified form of worship alone would be practiced. But scarcely had Charles I and the Archbishop of Canterbury been beheaded in 1649, when it became increasingly apparent that the middle-class Roundhead Puritans were united only in their opposition to a common foe; within their own ranks their idealisms contradicted each other, their enthusiasms were tragically different, and with the dismal failure of Cromwell's Commonwealth in 1659 failed the dream of establishing a Zion in mother England.

Not so, however, with their New England brethren, who attempted to establish in the New World a New Zion, not to escape the England they loved, but *to fulfill* England's true religious destiny. When James I succeeded Queen Elizabeth in 1603, his stern, cruel Archbishop Laud helped James repent of Elizabeth's comparative laxness, and thousands of dissenters, or non-conformists, or Puritans were "harried out of the land," including more than *two thousand ministers*, many of whom chose to give themselves to the New England dream of establishing a Bible Commonwealth.

Probably never before or since has there been such a concentration of religious leaders and college-trained men as pledged their destinies to each other and to their God in desolate Massachusetts Bay. Considering themselves God's chosen people and modern-day Israel, they accepted as their sole authority the Bible. They became the people of *The Book*. Traditional Englishmen that they were, they forswore celebration of their best-loved holiday — Christmas — because within the Bible they found no precedent for it. In thus purifying the English mother-church, they personified the logical, inevitable culmination of the Reformation movement.

The educated, wealthy, middle-class Puritans landed (less than ten years after the arrival of the Mayflower), at Boston in 1630. They had engaged in prolonged planning, had adequate financial backing, with their own charter in their pockets. (See text, page 4.) This gave them the right to govern themselves. Their fleet of eleven well-stocked ships disgorged everything they needed: tools, ample breeding and producing livestock, staple foods, including more than 20,000 gallons of beer and wine.

The Pilgrims

By contrast, the tiny group of 101 persons, who landed at Plymouth in 1620, were described by the Archbishop as "cobblers, tailors, feltmakers, and such-like trash." First organized in 1607 by William Brewster, local postmaster at Scrooby, they were plain country-folk who were harried not only out of their native land but out of their heritage as well. By accident of wind and weather they touched at Cape Cod rather than Virginia, and, after exploring in vain for a more promising site, the ship's captain "dumped" them at Plymouth, since he could no longer endanger his ship and his crew while such poor baggage haggled about not being landed in Virginia, as he had contracted with them to do. The first winter more than half the Pilgrims died. In the spring they sowed grain upon their leveled graves to conceal their losses from the Indians. Supply ships failed to arrive; they were so poor that for the first three years of their stay they practiced a form of communal living in which everything was owned by all, and for their first nine years they could not afford a minister, but, led by William Brewster, they taught each other. (Each November our thoughts return in grateful memory to the first Thanksgiving observance in Plymouth Colony, held in gratitude for the ending of a difficult year and for a bounteous harvest.)

In coming to New England, the Pilgrims forsook both their citizenship and their established English Church for they were Separatists. (See text, pp. 7-8.) They fulfilled the spirit of the Reformation in their belief that each congregation should be entirely self-governed just as each individual should be allowed to work out, in freedom, his own religious destiny. And though Puritans and Pilgrims had much in common, to the Puritans the Pilgrims were anathema, since they saw exemplified in them the horrible extremes to which the ignorant commoners can be carried by undisciplined religious enthusiasm. Furthermore, such Pilgrim separa-

tion was most dangerous, for once schisms began breaking off from the mother-church, where would they end? Thus knowing the religious convictions of the Pilgrims and their distrust of all worldly forms of power, we are not surprised that their Mayflower Compact, signed in harmony by all men of the company before they went ashore at Plymouth, was one of our first great democratic documents. In this compact they did "solemnly and mutually in ye presence of God, and one another, couenant, & combine our selues togeather into a civill body politick . . . unto which we promise all due submission and obedience." Thus, even before the Pilgrims disembarked, the isolation and opportunity which they had sought began to prove beneficial. The American mind was already being "created by the silent pressure of environment." And the leading spokesman for this momentous venture was its governor for more than thirty years, William Bradford.

William Bradford, Historian

Largely because of our great debt to the Puritan tradition, Americans have always possessed a strong sense of history, to be seen constantly in our monuments, historical spectacles, and, most of all, in our literature. Keeping a daily journal, until our own century a practice indispensable to every religious, serious-minded man of parts, was but an extension of the voluminous Puritan journals kept faithfully that one might record his inward thoughts and constantly review them, that he might more nearly come to know himself and, particularly, the will of God concerning him. It was in this spirit that Governor Bradford kept his *History of Plymouth Plantation*, one of the noblest documents of Puritan literature. Entirely aware that he was fulfilling his intent of recording the history of his colony as he himself had witnessed the history being made, he records the daily happenings objectively and without bias, sparing neither himself nor his fellows. While his account is accurate and modest, his supreme accomplishment is to record unavoidably his own personality as written in his plain style, yet one filled with the simplified dignity which is ever the hallmark of great prose. Many of his images are homely, which but add to their power to convey his thought to the page. And that he knows *The Book* as well as his own heart is revealed not so much by his references to the Bible (though they abound) as by the rhythm, the diction, the pure idiom of his words. That he deserves the title of the father of American history is almost too obvious to merit comment, and disputed by none. More, he deserves the right to speak for himself, that all may judge.

When the Pilgrims realized that their twelve-year stay in Holland must soon end, because many of their children were straying, Bradford had confidence in the promise of New England, despite its terrors:

> . . . for it is not with us as with other men, whom small things can discourage or small discontentments cause to wish themselves at home again. . . . We were well weaned from the delicate milk of our mouther-countrie, and inured to the difficulties of a strange and hard land, which yet in a great part we have by patience overcome.

Both his own dedication and the

group's high sense of purpose and destiny are revealed by his words describing their departure from Leyden:

> So they left that goodly and pleasant city which had been their resting place near twelve years; but they knew they were pilgrims, and looked not much on those things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits.

Such lines were never penned by a troubled, ignoble spirit. Bradford was very near *The Book* and the God he loved, as these lines testify.

As we might suspect, Bradford was above pettiness and trivia. When some of the less dedicated members of the company complained to him that the mosquitoes of New England bothered them, Bradford wrote:

> They are too delicate, and unfit to begin new plantations and colonies, that cannot endure the biting of a mosquito. We would wish such to keep at home till at least they be mosquito-proof.

While space will not permit long excerpts from his words as contained in our text, pp. 38-44, which should be read aloud at length, we should be reminded that the great purpose of his *History* was to show God's presence in all things, honor and power to his name. This final point can best be illustrated by an excerpt from his *History* not found in our text:

> The earthquake was very terrible for the time, and as the men were set talking in the house, some women and others were without the dores, and the earth shook with that violence as they could stand without catching hould of the posts and pails that stood next them; but the violence lasted not long. . . . So powerfull is the mighty hand of the Lord, as to make both the earth and the sea to shake, and the mountains to tremble before him, when he pleases; and who can stay his hand?

Particularly in recent years, it has been debated whether Puritanism left upon America a stamp predominantly good or ill. Were the Puritan cause to be represented solely by such a devout, dedicated soul, there could be no question.

Thoughts for Discussion

1. How do Calvin's Five Points prove his to be a God-centered religion?

2. In relation to the established Church of England, how did the Puritans differ from the Pilgrims? How did they regard each other?

3. Why did Pilgrims and Puritans alike keep a journal? What was William Bradford's purpose in writing his *History*?

4. Why are the Renaissance and Reformation of special significance to Latter-day Saints?

Suggested Visual Aids for the Literature Lessons

The following visual aids may be obtained from Plimoth Plantation, P. O. Box 1620, Plymouth, Massachusetts: A facsimile of the Mayflower Compact, on heavy brown parchment (35c); a postcard facsimile of an early horn-book (the first primer from which the children learned their letters) (10c); a large colored post card picture of the Mayflower II, which sailed from Plymouth, England to Plymouth, Massachusetts, in April 1957, a gift of the people of Great Britain to the people of the United States (15c).

Music Suggested for the Literature Course

Florence J. Madsen

Member, General Board of Relief Society

In the early days of America most of the singing was done in unison—harmonizing came later.

Songs may be selected from the following list to use for the literature course:

From the Latter-day Saints Hymn Book

A Mighty Fortress Is Our God ..... Martin Luther (1843-1546)
While Shepherds Watched Their Flocks by Night ..... Tate (1592)
Old Hundredth—Praise God From Whom All Blessings Flow ..... (1551)
(One of the first five songs printed in the *Bay Song Book*)
Now Thank We All Our God ..... Cruger (1598-1662)
Praise to the Lord, the Almighty ..... (1665)
Joy to the World ..... Watts (1674-1748)
All Creatures of Our God and King ..... St. Francis of Assisi (1182-1226)
The First Noel ..... (Christmas) Traditional English Melody
God Moves in a Mysterious Way (From Scottish Psalter) ..... (1635)
Rejoice, the Lord Is King ..... Wesley (1707-1788)
God Save the King (Words changed to "America") .....
Glorious Things of Thee Are Spoken ..... (Words, John Newton, 1725-1807)
Glory to God on High (Original words "Come Thou Almighty King," words, 1757)
Sing Praise to Him (From Bohemian *Brethren's Song Book*)
He Is Risen (Easter) ..... Alexander
I'll Praise My Maker While I've Breath ..... Watts (1729)

Anthems, Three-part (S. S. A.)

These anthems may be ordered from the Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota.

Beautiful Savior (Old Crusaders' Hymn) ..... No. M- 3—16c
Now Thank We All Our God ..... (1647) Cruger.... No. M-18—20c
O Bread of Life ..... (Heinrich, Isaac, 1490).... No. M-19—10c
O Sacred Head Now Wounded ..... (Hassler, 1601).... No. M-20—15c
Praise to the Lord ..... (Two-part 1668).... No. M-21—16c
I Love Thy Kingdom (Old German) ..... No. O- 5—16c
All My Heart This Night Rejoices ..... (Ebeling-Malmin).... No. M- 2—20c
My God, How Wonderful (Two-part anthem) from Scotch Psalter, No. M-15—16c

Anthems

These anthems may be obtained from the Catalogue of the Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

The following numbers are arranged mostly for mixed voices, but they can be used very well as solo or duet numbers:

We Thank Thee, Jesus, Dearest Friend .... (1607) listed for S.A.B. No. 98-1148—16c
Lamb of God, Pure and Holy (Words, Nikolaus Decius, 1531)
..... (Two-part) Music, Erfurt, 1542, No. 98-1383—18c
God the Father, Be Our Stay ..... (S. A. B.), No. 98-1149, year 1400—18c
Once He Came in Blessing (Mixed, No. 98-1344, Words, 1544, Music, 1531)—18c
And With Songs, I Will Celebrate ..... No. 98-1047 (Duet)—25c
Joseph, Dearest Joseph Mine (Mixed) Christmas, Words, 15th Century
No. 98-1131—22c

THE LORD, MY GOD, BE PRAISED .....(Mixed, No. 98-1162, Words, 1671)—22c

If your local dealer is unable to supply these numbers, they may be ordered from the following stores:
Beesley Music Company, 70 South Main Street, Salt Lake City, Utah
Daynes Music Company, 15 East First South, Salt Lake City, Utah
Glen Brothers, 74 South Main Street, Salt Lake City, Utah

Social Science—Latter-day Saint Family Life

Lesson 16—"The Law Also Maketh You Free"

Elder John Farr Larson

For Tuesday, November 25, 1958

Objective: To show the relationship between law and the family.

Need to Seek Good Laws

THE life of each person is affected by law, whether it be the law of God or of man. It covers our relationship with God and among one another. Our understanding of the law influences our acts and omissions. The law defines the family, legally, and decrees rights, duties, and relationships of family members. It is, therefore, one of the strongest of all influences upon the family. Divine law, which is supreme, deals with the relationships among men and between man and God, and has both mortal and eternal consequences.

Latter-day Saints believe that the observance of secular law is part of God's law.

> We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law (12th Article of Faith).

This does not mean that we favor or are happy about all laws. While we obey, honor, and sustain the law, we believe laws must guarantee certain rights, and that we have a responsibility to shape the law and its administration through orderly processes.

To fulfill the measure of his creation, man must live within a climate of laws:

> . . . framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life (D & C 134:2).

If these rights are guaranteed, the inner stature of man may grow, for he can exercise his free agency. Laws generally reflect the will of the majority. If we would have laws to our liking, our minds must be interested and our voices heard. It was the influential members of his kingdom who persuaded Darius, in the time of Daniel, to forbid prayer under penalty of being cast into a den of lions. The personal regard of King Darius for Daniel did not save him when he was found to pray in violation of the law. The power of God can save us from injustice, as in Daniel's case, but our reliance on God does not lessen the

need to seek good laws and to support men of principle for public office.

A law is defined as a rule of human conduct which is enforced by the state or other governing authority, through its public tribunals or officers. Its primary function, in relation to behavior, is one of limit setting. In general, man is free to act as he pleases within those limits. It is how he applies the finer laws of God, within the secular freedom, the exercise of his free agency, if if you please, that makes the real difference. In the words of President McKay:

> I am trying to emphasize that each one is the architect of his own fate, and he is unfortunate, indeed, who will try to build himself without the inspiration of God, without realizing that he grows from within, not from without (*Gospel Ideals*, David O. McKay, page 383).

Source of Law

The first laws came by revelation to Adam. Long before we had any political organizations, there were rules of human conduct originating from the laws given to Adam. In modern times, custom, as a source of law, has now given way to *judicial* precedence and legislation. That part of the law, derived from judicial precedence, sometimes referred to as the decisional law, is called the "common law." Today, and in the foreseeable future, legislation is the most influential source of law, since it enables the modern state to adapt itself quickly to changing conditions. Legislation, generally, reflects the social ideals of the people.

Law Defines the Family

There can be no family, in the legal sense, without a marriage. Marriage to Latter-day Saints, of course, has a fuller meaning than that expressed in the statutes.

Latter-day Saints know that "While man was yet immortal, before sin had entered the world, our Heavenly Father himself performed the first marriage. He united our first parents in the bonds of holy matrimony, and commanded them to be fruitful and multiply and replenish the earth. This command he has never changed, abrogated or annulled; but it has continued in force throughout all the generations of mankind" (Smith, Joseph F.: *Gospel Doctrine*, Ninth Edition, page 274).

In law, marriage is a personal relationship growing out of a civil contract. It was not until the Council of Trent, in the middle of the sixteenth century, that church ceremony, or other formality, was legally required to establish a valid marriage. The sovereign power now generally requires the parties to have a *license* to marry, followed by a formal ceremony before a designated solemnizing official. One purpose of the license is to prohibit undesirable marriages. Modern statutes specify the age at which the parties may marry, which is generally eighteen years for boys and sixteen years for girls, with parental consent, and twenty-one years of age for boys and eighteen years of age for girls, without parental consent. There is a growing tendency to prohibit marriages for medical reasons, and for this purpose many jurisdictions require a medical examination before the issuance of a license. The marriages of persons of different races are sometimes prohibited, as well as the marriage of

persons related in certain degrees. *Intention* to marry is a necessary element. The validity of a marriage consummated in jest but in compliance with other legal requirements is subject to serious doubt. In some jurisdictions, doubt is also cast upon marriage induced by fraud or duress.

The validity of a marriage can be determined by an action for annulment which is a different procedure than that of divorce. An annulment is a legal determination that a valid marriage never existed. Grounds upon which an annulment may be granted usually consist of under age, insanity, physical incapacity, fraud, duress, or a prior undissolved marriage. The grounds must exist at the time of the marriage ceremony. The decree declares the marriage as void from the beginning. Some courts will not declare a marriage void, however, where an injustice might result, for example, where children are involved.

The family unit established by the legal process of marriage is enlarged by birth and adoption, each of which has legal consequences. The children of a valid marriage are legitimate children and are, by law, a part of the family. Adoption is a legal process by which children, who for some reason cannot be cared for by their natural parents, are assured the security of a home in which they share the same mutual rights and obligations as those existing between children and their natural parents.

Family Separation. Just as the law decrees the establishment of a family, it also determines the legal end of the family unit. Specifically, the law decrees when a divorce can be granted and under what circumstances.

Divorce is a judicial recognition of an existing disorganized family. The grounds upon which divorce may be granted vary from state to state. However, the eight common grounds for divorce are: adultery, cruelty, desertion, impotence, conviction of a felony, habitual intemperance, willful neglect, and insanity. Generally, an action for divorce must be commenced at the place of residence and can be commenced by either party to the marriage. A divorce action considers not only the rights and obligations of the parties and their children, but the public interest. The state has a real interest in preserving desirable marital relationships and, for this reason, the legislative trend in recent years has been towards requiring a more careful consideration before divorce is granted, particularly where there are minor children. Some states require an investigation and report by a marriage counselor before a decree will be granted. The divorce decree ends the marriage and generally determines a division of the property, custody of children, responsibilities for support, and other matters.

Church leaders constantly decry the evils of divorce. President Stephen L Richards said:

> I want to tell you that divorce is not normal, and it is not without stigma. It is cruel, unspeakably cruel to children, and to many innocent people. It is cruel to the participants themselves, filling their lives with bitterness and enmity more galling than wormwood, and the Lord in due course will rebuke this terrible wrong against the sacred institution of the home, which in his providence he has set up for the happiness and glory of mankind. Now, if there are alleviating circumstances, of course in his mercy he will consider them also (*The Relief Society Magazine* 1954, page 794).

Personal Rights and Duties

Certain personal rights and liabilities of the parties are established by the marriage. For instance, the husband acquires the right to select the matrimonial domicile. His selection must be reasonable and it is not absolute, since his wife may acquire a separate domicile when she has been abandoned by her husband or when he grossly mistreats her. The wife customarily takes the name of the husband, but this, ordinarily, is not legally required.

The husband, by virtue of the marriage, has a *duty to support* his wife and children. While a wife, under some circumstances, has a duty to support her husband, such as when he is in necessitous circumstances, she ordinarily does not have as strong a duty in this respect as her husband. She has a duty to support her children, but this, again, is somewhat secondary to the husband's duty of support. Most jurisdictions make failure to provide support, a crime punishable by imprisonment.

In practice a good marriage should operate as a partnership. President Joseph F. Smith said:

> . . . The blessings and promises that come from beginning life together, for time and eternity in a temple of the Lord, cannot be obtained in any other way, and worthy Latter-day Saint men and women who so begin life together find that their eternal partnership under the everlasting covenant becomes that foundation upon which are built peace, happiness, virtue, love, and all of the other eternal virtues of life here and hereafter (*The Improvement Era*, April 1936, page 199).

Parental Rights. The law defines the rights of parents in relation to their children. Parental rights might be compared to a bundle of sticks, each right representing a stick in the bundle. Each of the following, along with others, might be considered as individual sticks in the parental rights bundle: custody, control, visitation, the right to the child's earnings, to administer reasonable discipline, to make certain decisions (such as consenting to medical care, adoption, entry into the armed forces, and where the child shall live), and to represent him in legal actions.

Some or all parental rights or obligations can be removed or limited in scope. Under certain circumstances parents may voluntarily relinquish their child to others or to an agency. The relinquishment may be temporary and partial, such as for foster care, or it may be complete and permanent as in the case of adoption. Parents may lose part or all of their rights in children either temporarily or permanently by court action. Loss of rights, in such cases, is ordinarily based upon neglect or dependency. Neglect consists of a child lacking proper care by reason of the faults or habits, acts or omissions of the parents. A "dependent" child in a legal sense is one who lacks proper care, but the element of parental fault need not be proved. For instance, the rights of parents of an abandoned child may be terminated and the child placed where it will receive proper care without the necessity of proving that the abandonment was the fault of the parents. When parental rights are terminated by court action, the due process of law provisions of the Constitution must be followed. These require the court to have jurisdiction of the parties, to give prior notice of the hearing to the

parties, and afford them a fair opportunity to controvert evidence introduced on the issues. The court hearing the case must have been granted the authority by law to limit or terminate parental rights.

Parents have a legal duty to support their children, to comply with educational requirements, health needs, to avoid neglect or abuse and, in some instances, to provide special care made necessary by their child's mental or physical condition.

Property Rights

Modernly, a wife's contractural powers are equal or superior to the husband's and her right to hold property is generally recognized. In many jurisdictions the wife always has an interest in her husband's real property while he does not own a corresponding interest in her real property. Each partner to the marriage can separately own and dispose of personal property. The property of each is subject to the family obligations.

The Family Inheritance. The disposition of property owned by a family member at the time of death is divided in accordance with law. If the deceased should leave a *will* complying with legal requirements, the property would be divided accordingly. The division of property at death is subject to the rights of other persons acquired during the lifetime of the deceased. The claims of creditors ordinarily cannot be defeated by death. In some areas a wife acquires an interest in her husband's property by virtue of her marriage and he is powerless to deprive her of this right by death and his will. Whenever a person dies without leaving a will, he is said to die "intestate." In such instances, the law establishes a pattern by which the property is divided. Examples of "intestate succession" from one state are as follows: If a married person dies leaving a spouse and one child, the property is divided equally between the two. If such a person should die leaving a spouse and two or more children, the property is divided one-third to the surviving spouse, and two-thirds equally among the surviving children. If only children survive, the estate is divided equally among the children of the deceased. Whenever a person entitled to a share is dead, that person's share is divided in accordance with law among his heirs. This process is called inheritance by "right of representation."

The Judiciary

The courts are important to the family and its members, for they interpret the law and its application to specific situations. The courts limit governments and people from asserting rights or prerogatives which they do not have. In disputes between persons, the courts seek the facts and decide the controversies in accordance with law. In relation to the family, the courts consider and decide matters involving divorce, annulment, adoption, support, guardianship, division of property — as between family members and upon death, parental rights, delinquency, and crime. Here, again, in relation to our courts, we need to support sound principles, good men, and ever be vigilant to see that they are instruments of justice.

Obedience to Law

The law is an instrument which

contributes much to the family. To obtain maximum benefits, family members should acquaint themselves with the law, their rights and limitations thereunder; strive to obey the law and, by so doing, encourage its observance by others; and conduct their business and family matters consistent with law, so as to protect their economic and social standing. Latter-day Saints and others who do this will help all to understand ". . . that governments were instituted of God for the benefit of man. . ." (D & C 134:1).

Law is not effective unless obeyed. Obedience was one of the Savior's great messages.

> Though he were a Son, yet learned he obedience by the things which he suffered;
> And being made perfect, he became the author of eternal salvation unto all them that obey him (Hebrews 5:8-9).

Latter-day Saints know the Lord's blessings are available upon compliance with his law, for he has said:

> I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise (D & C 82:10).

There is no question where Latter-day Saints stand with respect to the law of the land. As quoted at the beginning of the lesson, the Twelfth Article of Faith states:

> We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

The leaders of the Church have always advocated obedience to law. It insures protection to the individual, family, community, state, and nation.

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Questions for Discussion

1. List ways in which families can instill respect for law in their members.

2. J. Edgar Hoover once said: "If I had a son, he would never catch me in a lie, because I would never tell him one." Discuss this statement in light of this lesson.

3. How can we go about securing better laws—as an individual—as a citizen—as a Church—as families?

4. What are some of the important legal documents which every family should have in safekeeping?

5. What objections are there to using the law and law enforcement officers as a threat to children?

6. Illustrate how the law can make us free—as parents—as children.

Supplementary References

1. *Gospel Doctrine*, Joseph F. Smith, Ninth Edition, chapter 23, page 401; chapter 11, page 210.

2. *Gospel Ideals*, David O. McKay, chapter 23, page 312; chapter 28, page 380.

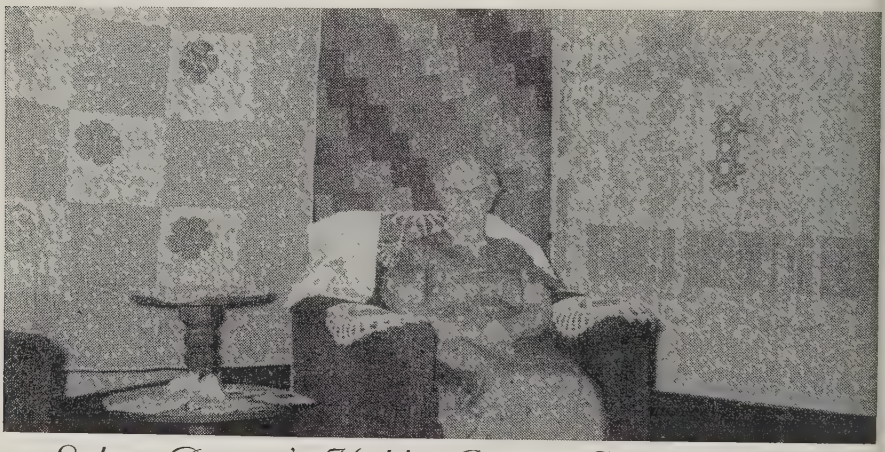
3. "The Constitution," J. Reuben Clark, Jr., *The Improvement Era*, June 1958, page 395.

4. *Unto the Hills*, Richard L. Evans, pp. 53-73.

5. *From the Crossroads*, Richard L. Evans, pp. 33, 45, 135, 163.

6. "Obedience in All Things," Helen W. Anderson, *The Relief Society Magazine*, November 1957, page 719.

7. "Father's True Place in the Home," Bruce R. McConkie, *The Relief Society Magazine*, June 1958, page 348.



Sylvia Draper's Hobby Brings Joy to Others

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Mrs. Draper's "first love" is quiltmaking. She has made more than forty quilts for her family, and has assisted her ward Relief Society in making nearly two hundred quilts. She has helped her friends and neighbors in making more than five hundred quilts. She is always willing and eager to teach others her ways of expert piecing and quilting. She has been Relief Society work director since 1944, and is still carrying on. She has been a visiting teacher for thirty-seven years.

Crocheting, rug making, and machine and hand sewing are other skills which Mrs. Draper has developed into fine arts. Her practical motto is "Make the home beautiful with handwork."

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And placed it in my hand;
We opened it and found brown seeds
Like tiny grains of sand.

We placed them in the soft warm earth
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With lovely blossoms gay.

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Not realizing I have seen
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Ethel Jacobson

Oh, still and sweet
This high retreat
Where tendrils of vine
Intertwine;
Where a flower eye
Regards the sky
From each slim blade
Of grass, wind-swayed —
And I shut my book
For a longer look,
A closer view
Of the heavens, too.

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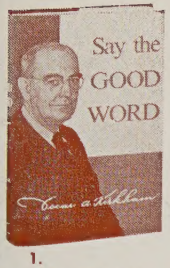

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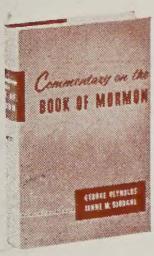

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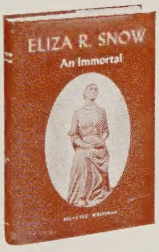

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